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Sermon
July 18. 1824.

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A

SERMON

PREACHED TO THE

CHURCH IN BRATTLE SQUARE,

IN TWO PARTS,

7546.126

JULY 18, 1824.

BY JOHN G. PALFREY, A. M.
PASTOR OF THAT CHURCH.

PUBLISHED BY REQUEST.

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JUNE 28, 1825.

SERMON.

1 KINGS, VIII. 57.

THE LORD OUR GOD BE WITH US, AS HE WAS WITH OUR FATHERS; LET HIM NOT LEAVE US, NOR FORSAKE US.

It is with even greater satisfaction than at the time of our separation I anticipated, that I welcome your return, my friends, to this consecrated place. To many of us our temporary absence has shown more sensibly than ever the strength of the ties that attach us to it. We have become indebted to the Christian hospitality of our brethren for all which was in the power of hospitality; and we have been privileged to hear from other pulpits impressive lessons of duty, which may cause this separation from the accustomed scene of our solemnities to be blessed to many of our souls. But we could not forget, that to be a subject of the kindest hospitality is to be absent from one's home; and, in circumstances otherwise the most favourable to devotion, we have missed the familiar objects with which the services of publick devotion had been associated in our minds. The free spirit of Christian worship, it is true, does not confine itself to places any more than to forms; but yet it is natural, that it should glow with a warmer ardour, and mount with a more vigorous flight, where *prayer has been wont to be made.* It is natural and right, that the place should be endeared to a pious mind, where its humble

supplications have been offered, its generous desires excited, its virtuous purposes inspired. Attachment to God's word and ordinances is nearly allied with attachment to his house; and the sentiment is greatly strengthened, if the scene of our social devotions has been the scene of events honourable to a religious institution, and betokening the smiles of Heaven. This peculiar reason for attachment to the place of our worship, it is only necessary to look into its history to see that we possess; and it is so desirable for the religious institution, with which we are connected, to have a hold on our affections, that I should do wrong to lose the opportunity to prove the reasonableness, and, if it may be, secure the permanency of the emotions excited in many minds this day, by showing, from a retrospect of the fortunes of this Church, how graciously *the Lord our God hath been* in times past *with our fathers*.

We trace this Church of our fathers to an honourable origin. Its establishment was not owing, like that of too many others, to dissension among fellow worshippers, nor even to so unimportant a cause as preference for the services of a popular individual. It was gathered in the spirit of conscientious adherence to truly enlightened views of Christian order. At the period when its founders associated themselves, there were three churches in this town, besides one congregation of the Baptist sect, and one of the Episcopalian. (1.) In these churches the early customs and prejudices of New England still maintained their ascendency. Calvinism was preached in its primitive rigour. The communicants exercised a distinct and original jurisdiction in church affairs. Candidates for admission to the Lord's supper were required to recount in publick their religious experiences; and the well-founded feeling of dislike to the Church of England was carried to such a length, that the reading of the Scriptures, and the use of the Lord's prayer

were banished from the publick services, because they were embraced in the prelatical forms.

The spirit of the age, however, had insensibly moderated from that of a half century before; and when non-conformity was partially rescued from its discredit at the accession of King William, it lost at once something of its pertinacity. A few enlightened men, who perceived the opportunity and importance of adopting some publick measures in correspondence with the more mild and liberal views, which had begun to prevail, associated themselves together for the establishment of this Church. The deed by which they became possessed of a piece of land for the erection of a place of worship, is dated January 10, 1698. 'In consideration of the sum of two hundred and fifty pounds,' and 'for other good causes and considerations thereunto moving' him, it conveys from Thomas Brattle to twenty persons associated with himself, a piece of land, called *Brattle's Close*, which has since been extended on two sides by purchases of the Society, and at different times considerably abridged upon one for the convenience of the town. (2.) Upon this land they proceeded to erect a house for worship, which they completed in the autumn of the following year.

Some of the *undertakers*, as they style themselves, of this Church, were gentlemen in publick office, and all appear to have been persons of character and weight in society. Their plan of order and worship, however, was so novel as to subject them to much jealousy from the neighbouring churches; and they found it necessary to explain themselves in a paper, entitled, A Manifesto or Declaration set forth by the Undertakers of the New Church, now erected in Boston in New England, Nov. 17, 1699. In this paper, while they declare, that they 'approve and subscribe the Confession of Faith put forth by the Assembly of Divines at Westminster;' that they 'design only the true and pure

worship of God, according to the rules appearing plainly to them 'in his Word;' that they sincerely desire and intend 'to hold communion with the churches here as true churches, and openly protest against all suspicion and jealousy to the contrary, as most injurious' to them;—they go on to say, that they 'judge it most suitable and convenient,' that, in 'the publick worship, some part of the Holy Scripture be read by the minister at his discretion.' They profess, that they 'dare not refuse' baptism 'to any child offered by any professed Christian, upon his engagement to see it educated, if God give life and ability, in the Christian religion. But this being a ministerial act,' they 'think it the pastor's province to receive such professions and engagements.' 'We judge it fitting and expedient,' they say, 'that whoever would be admitted to partake with us in the Holy Sacrament, be accountable to the pastor, to whom it belongs to inquire into their knowledge and spiritual state, and to require the renewal of their baptismal covenant. But we assume not to ourselves to impose upon any a publick relation of their experiences; however, if any one think himself bound in conscience to make such a relation, let him do it. For we conceive it sufficient, if the pastor publickly declare himself satisfied in the person offered to our communion, and seasonably propound him.' 'Finally, we cannot confine the right of choosing a minister to the communicants alone; but we think that every baptized adult person, who contributes to the maintenance, should have a vote in electing.' (3.)

At this distance of time, it appears to us extraordinary, that such views as these should have brought great odium on their assertors; but the acrimonious spirit of dissension about the lesser matters of the law, which is not yet at rest, wrought at that period far more busily. To some persons the scheme seemed to savour strongly of Presbyterianism, while others apprehended it to be little better than Episcopacy in disguise. A work of President Mather on the

Order of the Gospel, soon appeared, which was understood to have reference to the new Church, and was followed by an able anonymous reply. Higginson and Hubbard are also understood to refer to this controversy in their Testimony to the Order of the Gospel in the Churches of New England, published in 1701. (4.)

The associates had, meantime, been making arrangements for a permanent ministry; and in the summer of 1699, had sent a call to Mr. Benjamin Colman, then in London. Mr. Colman was a native of this town, and educated at the neighbouring University. He had been absent four years in England, where he had preached in different places to great acceptance, and been distinguished by the friendship of Bates, Calamy, Howe, and other eminent dissenting ministers. His friends, apprehending difficulty in obtaining ordination for him at home, on account of the odium under which they laboured, advised him to ask it in England, and the solemnity accordingly took place in London, August 4, 1699. (5.) In the following November he arrived among his people, and the next month began to preach in what he calls their 'pleasant new-built house.' No other minister assisted him, as was usual on such occasions; but, influenced either by their better feelings, by the established character of the associates, or by the certainty that the enterprise was no longer at a stage to be discouraged, the ministers of the town soon after acceded to the request of this Church, to keep a day of prayer with it 'for publick imploring the presence of God, his pardon and blessing.' December 12, fourteen brethren, 'after solemn calling upon God, declared their consent and agreement to walk together in all the ordinances of our Lord Jesus Christ.' The ordinance of the Lord's supper was first administered February 4, 1700, and fifteen other communicants were that day added. (6.)

The Church, thus established, grew rapidly in numbers, and, there is reason to believe, no less so *in grace and in the knowledge of our Lord and Saviour Jesus Christ.* The principles on which it was founded were such, as could scarcely fail to make their way with the better order of minds; the associates were men, with whom it was natural to desire to be connected in the relation of fellow-worshippers; and probably, too, the less obtrusive orthodoxy of Colman was not without its charm to those who had been used to the stern mysticism of Willard, or the pedantick puerilities of Cotton Mather. Dr. Colman wanted no qualification to be an attractive and profitable preacher. He was a man liberally endowed by nature, and his preparation for the pulpit had been laborious and thorough. He had ardent feelings, and they were heartily engaged in his work. In addition to these more important qualifications, his taste in composition was so far in advance of that of his cotemporaries, that he is considered as having introduced a new style in the preaching of the Massachusetts clergy. And to all these recommendations, was added a manner in the pulpit of uncommon dignity, persuasiveness and grace.

In little more than two years after the settlement of their first pastor, the Society proposed to furnish him with permanent assistance; and, with this view, turned their attention to Mr. Eliphalet Adams, a gentleman graduated at the University in 1694. The project led to some 'uncomfortable church meetings,' as they are called in the records, without a detailed account of them. Mr. Adams withdrew after preaching here two years and a half, and was afterwards settled in New London, Connecticut. This is the only dissension in this Church, which its annals record, during the century and a quarter of its existence. (7.)

I find no other attempt recorded (8.) to obtain stated assistance for Dr. Colman, till the year 1715, when Mr. William Cooper was invited to settle as his colleague, and

accepted the call on the condition,—which was allowed,—that he should be excused 'from engaging presently in a constant course of preaching, it being a very early day with him.' After officiating with the Society once a fortnight for nearly a year, he was ordained May 23, 1716. (9.) Within five years after, though at what precise period does not appear, the number of worshippers had increased so much as to require additional accommodations; and these were provided by erecting an additional building, containing pews on the floor and a gallery, behind the pulpit.

The colleagues continued to labour with great harmony, fidelity, and success, till December 14, 1743, when Cooper was suddenly taken to his reward. (10.) It was now the chief earthly wish of the surviving pastor, already sinking beneath the infirmities of threescore years and ten, that the flock he had gathered, and so long guided, should not be left *as sheep without a shepherd.* In another year his wish was answered, by the election of Mr. Samuel Cooper into his late father's office. (11.) Dr. Colman had now *finished the work given him to do*, and was called home, August 29, 1747, in his seventy-fourth year. (12.)

Among the worthies of the Massachusetts clergy, we can perhaps select no character, which we may regard with more thorough esteem, than that of Dr. Colman; and not much more may be said of any man. If his mind was not of that class, by which great revolutions are produced in the intellectual or social world, it was still one of uncommon comprehensiveness, penetration, wisdom, and activity; and it had been cultivated by an enlarged acquaintance with books and men. His writings, besides giving token to a liberal spirit, a well disciplined understanding, various knowledge, and a warm heart, show, for the period in which they were produced, a remarkable acquaintance with the true beauties of composition. To nature and to opportunity he was probably alike indebted for a manly and winning

address. Yet, formed as he was for the admiration of a community like this, by a union of accomplishments separately possessed by very few, he rose above the ambition of being eminent to the ambition of being useful. With all his powers to impress and attract, he was not a man to be content with the notoriety, which consists in being followed by the tasteful, and applauded by the talkative. Like every other man, who thinks it better to be serviceable than to be flattered, he gave himself much to occupations, of which fame takes no cognizance. He was industrious, as every man needs to be, who would make himself felt while he lives, and remembered when he dies. He possessed a truly kind heart, as is shown by his generous treatment of Mather, (13.) a man, whose character, intellectual and moral, has been sometimes astonishingly overrated; by his constant affection for his colleague, whose views were sometimes different from his own, and who was not a person very easy to differ from without estranging; (14.) and by the truly parental attachment, which, after his colleague's death, he transferred to his son.—He was a man of liberal publick spirit, and of active and enlarged benevolence. The poor of his charge always found in him a brotherly attention to their wants. The town was his debtor for improvements, which he hazarded his popularity to effect. (15.) The College, besides owing, in great part, to his influence the brilliant presidency of Leverett, and the bounty of the Hollises and Holdens, (16.) was indebted to him through a course of years for various services, not more honourable and important than laborious.—He was animated by the distinguishing spirit of Christian philanthropy, and desired to do extensive good to the souls of men. It was at his instance, that this Church, and others of the town, voted to make a contribution, twice in each year, to form what was called an *Evangelical Treasury*, (17.) devoted to the extension of the knowledge and influence of religion.—He was

a man, finally, of true piety, proved in a series of domestick trials, some of a kind the hardest to be borne; (18.) in the zealous services of a successful ministry, and by the uniform tenour of a sober, righteous, and godly life. Dr. Chauncy remarked of him, in a private letter,* that 'his character would have been greater, could it have been said of him, that he excelled as much in strength of reason and firmness of mind, as in many other good qualities.' But I am fain to attribute this remark to that stern, not to say morose, judgment of character, for which its author was so noted. Dr. Colman certainly did many things, which men without energy, and resources too, are not apt to accomplish or attempt; and I can find nothing which gives a colour to this stricture, unless it be his conduct in relation to the excitement produced in this neighbourhood, during his ministry, by Whitefield and the Methodists. His course, on this occasion, certainly does not seem to have been in perfect accordance with his usual penetrating good sense; and if, as I suspect, he suffered his better judgment to be overruled in this instance by the more sanguine temperament of his colleague, the weakness would have been likely to give peculiar offence to Dr. Chauncy, who was himself the chief antagonist of the fanaticks.

With all his excellencies and publick services, however, Dr. Colman was not so fortunate as to be a universal favourite. Whether it was that he was thought to affect too much the society of the great, or merely that the odium excited by the innovations of his Church upon the established ecclesiastical order never wholly subsided during his life, or less generous aspirants had poisoned the publick ear against him, it is certain that there were, from time to time, manifestations of a popular sentiment respecting him, such as we should little expect to discover. Whether or not the

* Historical Collections, X. First Series. 157.

argument of the resident members of the College in 1722, that none but residents were eligible to the corporation, was sustained by the representatives in the General Court from motives of personal dislike to Dr. Colman, no other account is to be given of their refusing to vote his salary when he was chosen president in 1724, and thus compelling him to decline the office. (19.) What he did not receive from favour, however, he always secured by wise conduct, or resigned with equanimity; and though desirous, like all good men, of the esteem of others, he does not appear to have been particularly solicitous for the partial regard of any but his people.

His first colleague was a man, in some respects, of a different stamp. Dr. Colman was attached to the Genevan doctrine, as, with his parentage and subsequent connexions, it would have been wonderful, if he had not been. But he seemed to have outstripped his age, and to have risen almost to the ground of that venerable race of men, now nearly extinct, which, within the last half century, have borne the name of *moderate Calvinists*. William Cooper, on the other hand, loved Calvinism in all its austerity, extravagance and tumult. In the writings of Colman, the orthodox doctrines are all along implied, and, as occasion required, explicitly stated. But, in those of Cooper, they are introduced on system and with relish; in all their intricacy and all their repulsiveness; in season and out of season; in the dedication, the preface, the private letter, and the funeral sermon. He had less copiousness of thought than his colleague, less skill in the use of language, and far less felicity of illustration and allusion. But he wrote with method, propriety, fervour and force, and, without any extraordinary qualifications for a popular preacher, was always listened to with interest; for he was familiar with the religious technicks of his school, he knew how to exhibit them with strength and all the clearness which they allowed,

and he made it apparent that his heart was in his work. He was a laborious and devoted minister. No one of the clergy was more engaged in defending and keeping up what was called the awakening of 1741—1742; (20.) and he was happy in not living to be undeceived, by seeing in this Church, as in others, the season of extraordinary excitement followed by a season of as extraordinary deadness. But, in cases where his judgment was not misled by his theories, he was a wise as well as sincere and zealous man. If he ever seemed to love power, it appears to have been not so much for any selfish end, as because he persuaded himself, that he needed it for the furtherance of religion. He resembled his colleague only in his ministerial character, and did not, like him, engage in other occupations than such as had the most immediate bearing upon the religious interests of his people and the church at large. He declined the presidency of the College rather than be separated from his charge; and their demonstrations of mourning at his death show the truest attachment and grief. (21.)

The ministry of Samuel Cooper had but just begun, when he lost the friendship and counsel of his and his father's venerable associate. (22.) He was a young man of great promise, which his subsequent life in no degree discredited. He had been known to the Society from his childhood. He had had the advantage of the prayers, instructions and example of a most pious and watchful parent. He had come from College with a blameless character and a high literary reputation, and he had inherited his father's place in the heart of the venerable shepherd of the flock. He had not begun to preach when the Society turned their attention to a supply of the vacant office; but partly, as it seems, through the influence of Dr. Colman, he was invited to officiate here as soon as his studies should be completed. December 31, 1744, he was elected colleague pastor; and having made a request similar

to his father's on the like occasion, was ordained, and entered on the active duties of his cure in the second following year, May 21, 1746. (23.)

The life of Dr. Cooper was one of various and conspicuous usefulness. His education, from the first, had been a suitable preparation for eminence; nor were his advantages wasted on an unpromising subject. Nature had marked him out for a leading man. Acuteness, vivacity, versatility, decision, and the capacity of severe application, were prominent characteristicks of his mind. In addition to a person uncommonly dignified and engaging, and a most melodious voice, he possessed in remarkable perfection what seemed a natural fluency and grace, and he had cultivated the arts of writing and speaking with laborious assiduity. If not enjoying the reputation of being extensively learned, he was, however, familiar with the best writers, and was always found in possession of the information which the exigency required. To less uncommon endowments, he joined an address, and what is called a *talent for affairs*, which, if he had not been the leading divine, would perhaps have distinguished him as the most accomplished gentleman and adroit statesman of his country and time. He filled the clerical office at a period when it had not ceased to be understood to give the right and opportunity to exert an important influence in publick affairs; and, in the revolutionary movements of this quarter, he had an agency scarcely second to any man's. He was the confidential friend of Adams, Hancock, and other leading spirits of the time. It was to him that the famous letters of Hutchinson were transmitted, which kindled such a flame against the English ministry and their government here; and among the writings which alternately stimulated and checked the publick mind in that season of stormy excitement, there were perhaps none of greater efficiency

than those of Dr. Cooper. If other hands launched the lightning, his guided the cloud. (24.)

But it is chiefly of his ministerial character that I ought here to speak. With such gifts as those of Dr. Cooper, it was impossible that a good man should not be eminently useful in his chosen and peculiar sphere of labour. Unhappily the Church records do not furnish materials for estimating the success of his ministry, having been almost entirely neglected by him in the midst of his various cares. It is certain, however, that his preaching was attended with as great interest, to say the least, as that of any of his cotemporaries; and that his Society was numerous, and comprehended a large number of distinguished citizens. His published sermons,—methodical, elaborate, animated, and impressive,—would certainly be ranked, in this better day of pulpit eloquence, as productions of unusual merit. It has perhaps been sometimes taken for granted, by persons not particularly acquainted with his habits, that the active part, which he took in political concerns, must have interfered with the punctual discharge of his pastoral duties. But of this, no doubt, his parishioners were best able to judge; and I do not find that such an impression concerning him exists in the minds of the small remnant of them, who survive. On the contrary, I find strong traces of the respect and affection, with which his parochial services inspired them; and, while his name appears to the publick view prominent upon the records of patriotism, in the memory of his religious associates it is embalmed no less in the odour of sanctity. (25.)

Dr. Cooper, like his predecessors, died suddenly; December 29, 1783. It was about ten years before his death, when the house, in which we are now worshipping, was erected. In the progress of more than seventy years, the old church, which was of wood, having 'fallen,' as it is expressed, 'into a ruinous and decayed state,' several opu-

lent individuals of the Society made liberal offers of aid in rebuilding it. The old house was occupied for the last time May 10, 1772, (26.) when Dr. Cooper preached from Psalms cii. 14, *Thy servants take pleasure in her stones, and favour the dust thereof.* The Society was indebted to the First Church for accommodation in publick worship, till July 25, 1773, when this house was opened. Dr. Cooper preached in the morning, from Genesis xxviii. 17, *This is none other than the house of God, and this is the gate of heaven;* and Dr. Chauncy in the afternoon, from Psalms xxvi. 8, *I have loved the habitation of thine house, and the place where thine honour dwelleth.* (27.)

I have brought down the history of this Church to a period within the recollection of some of my hearers, and shall resume it in the afternoon.

The account, which I attempted this morning, of the Church in this place, brought down its history to the death of its third pastor. Subsequent events are within the personal acquaintance of several who hear me. To others, however, they are less known, and to none of us is it an uninteresting employment to revive the recollections associated with this sacred place.

With a view to fill the office vacated by the death of Dr. Cooper, the attention of the Society was turned to Rev. Mr. Thacher of Malden. The preference created by Mr. Thacher's established professional reputation and peculiar eloquence, might not improbably be strengthened by regard to the earnest part he had taken in the late revolutionary struggle, and possibly, even, by partiality for a

name, than which there is none more illustrious in the annals of the New England ministry. Mr. Thacher had no sooner been introduced to the sacred office at Malden, which was so early as his nineteenth year, than he acquired a popularity so great, that it is recorded of him, that 'no young man ever preached to such crowded assemblies.'* From his childhood he had devoted himself to the ministry of religion; and his whole mind, as it was expanded, had formed itself to this work. To rapid and clear conceptions, a temper equally affectionate and frank, a lively imagination, and a nice sensibility, he added the recommendations of a commanding presence, and a voice of extraordinary melody and compass. His preaching was direct, practical and earnest; and, like each of his predecessors in this place, he is represented to have possessed, in singular excellence, the gift of prayer. 'Whitefield called him the young Elijah.'* His fame had been extended by the circulation of some sermons, and a few other occasional works, which he had published; but he is said to have owed his remarkable popularity not more to his evident piety and zeal, and the power of his mind and style, than to the graces of a most captivating elocution. The negotiations which, on the part of this Society, were entered into with the parish in Malden, and which, though intended to be conducted with the most guarded delicacy, did not wholly fail to excite dissatisfaction, (28.) terminated in the amicable dissolution of Mr. Thacher's connexion with his church, and he was installed here January 12, 1785. (29.) His faithful and acceptable services, through a period of nearly twenty years, many of you, my brethren, remember with affectionate and grateful interest. Though never inattentive to the numerous more publick demands upon his talents and time, he made his spiritual charge the chief scene of his labours, and was

* Historical Collections, VIII. First Series. 230.

peculiarly useful and valued in the private duties of the pastoral care. Though, in the earlier part of his course, a resolute champion for the harsher doctrines of orthodoxy, his maturer years reformed his youthful judgments. He stood, in the latter part of his life, on ground like that of the late Dr. Osgood and Dr. Lathrop; and his ministry here was no doubt overruled to favour that happy change in religious sentiment, which has since taken place. This Church, always prosperous, has scarcely ever been more so than while under his care. We shall perceive that this is saying much, when we remember that a great part of his ministry was passed in that most depressed and perilous period, which religion in New England ever witnessed,—the period of the French revolutions; and his memory is most gratefully to be honoured, who, having access, at such a season, to minds which controlled the publick opinion, engaged and secured their influence in favour of all that is most valuable to men.

Dr. Thacher died, December 16, 1802, at Savannah in Georgia, whither he had gone in ineffectual search of relief from a lingering pulmonary consumption. (30.) His successor was the late Mr. Buckminster, who was ordained January 30, 1805, and died suddenly, June 9, 1812. (31.) In the sentiments of love and veneration, with which his memory is cherished, I can more entirely sympathize. Of other wise and good men, who have ministered in this place, I have only read and been informed. Him I have heard and known; and who, that has heard him, has not thenceforward found religion invested in his mind with a beauty unknown before? He was in truth a singularly gifted man; of a judgment discriminating, independent and exact; of a fancy profuse of images of the grand and lovely; of a various and accurate learning; of a sensibility keenly alive to the importance of truth, and the dangers and obligations of men; of a pure and fervid zeal; of a

truly heavenly spirit. He was formed to interest men in religion; to win them and attach them to it. No one could look on his intellectual beauty,—no one could hear the softest tone of his rich voice,—without loving the spirit that dwelt in the expression of them both. He spoke to solemnize the levity of the young, and inform the wisdom of age; to shake the sinner's purpose, and bind up in the softest balm of consolation the wounds of the Christian's heart. Those of us, who have heard him, with a force and feeling all his own, plead the claims of our religion, describe its value, and disclose its hopes, may not expect, while we live, to witness any thing approaching nearer to what we imagine of a prophet's or an angel's inspiration. He was one of those, who seem appointed to the high and needful office of conciliating to religion the minds of intellectual and tasteful men. God does not abandon them in the mazes of their reasoning pride, nor leave them to lay the flattering unction to their souls, that ignorance is the parent of devotion; but, from time to time, prepares for them splendid proof, such as this was, that

> 'Piety hath found
> Friends in the friends of learning, and true pray'r
> Hath flow'd from lips wet with Castalian dews.'

Such a combination as is presented in the character of a man eminent at once in Christian graces and in human accomplishments, has a vast efficacy to make religion understood and prized. Religion sanctifies the latter, and shows their proper uses; and, in turn, is itself nobly recommended, by being exhibited in this imposing and attractive union.

Nor in regard alone to the services directly rendered by him to religion, was this lamented man a publick benefactor. His mind was one of those, which leave a broad impress on the character of the times. The weight of his influence, and the more powerful attraction of his example, gave an impulse to the cause of good learning, of which we are daily

witnessing more and more brilliant consequences. But these were not the cares the nearest to his heart. Though followed by an admiration too enthusiastick for a man of less singleness of mind to bear without being led astray from his appropriate work, here was the scene of his favourite labours, and here he reaped their most desired reward. Every thing here reminds us of him. The thought of this place of our solemnities never recurs, without bringing with it the revered and beloved idea of him, in whose light for so happy, though so brief a season, it rejoiced. At the table of Christian fellowship, I meet the disciples, whom he led to that feast, and his presence almost seems to be with us there. Already I find encouragement and friendship in those, whose earliest remembered impressions of religion are associated with the pathos of his melting tones, and the glory of his speaking eye. I stand by death-beds cheered by happy hopes of immortality, which he taught to glow, and witness the Christian patience of mourners, to whom he was the minister of that lasting peace, which the world can neither give nor take away. Happy servant of his God! who can leave such enduring memorials of so short a life; who, long after the first burst of general distress at his early departure has been hushed, survives in the virtuous purposes of manhood, and the calm meditations of age. Happy, whose epitaph is recorded in the religious dedication of so many grateful hearts! There is no other distinction but is mean compared with such a glory. There is no work, no praise, to be coveted like his, who has been thus instrumental in *turning many to righteousness.* They pay him, while they live, that most honourable tribute of giving him a place among their most spiritual thoughts, their holiest affections. They transmit his influence in the events, which they control, and the minds, which they form. And when, at last, he meets them above, can any thing be wanting to the worth of his *crown of rejoicing*, when they remember together, that it was by his agency, that God made them associates for angels?

It would lead me into unbecoming panegyrick of the living, if I should attempt to say how splendid was the promise of the short ministry which succeeded, and with what disappointment you saw it terminated. Mr. Everett, who was ordained over this Church February 9, 1814, having been dismissed, at his request, March 5, 1815, in consequence of his appointment to a professorship at the College, (32.) the vacant office was again filled June 17, 1818. Since that period the Society has enjoyed its characteristick harmony, and, it is hoped, has not been remarkably deficient in attendance upon the word and ordinances, or shown other discouraging symptoms of decline. (33.)

In the retrospect, which has engaged us, we have seen, my friends, how graciously *God has been*, in time past, *with our fathers*. We perceive what signal tokens of his favour we are imploring, when we entreat him to *be* equally *with us*. His presence was with our fathers, because they were true to themselves and to him; and it is well for us to think, that this is the condition, on which we may hope and pray for his continued presence. I trust that the recollections of this day have not been without effect in making the weight of our responsibleness felt by each of us. They were, in their day and generation, no unprofitable servants, into whose places we have succeeded. It is no mean character, which the duty is devolved on us to sustain.—As long as this Church has existed, it has been a Church *faithful to the principles of Christian liberty*. Its founders were not men studious of novelties; but, on the other hand, they did not suppose that dissent must needs be errour. They were the hereticks of their time, whom all felt entitled to pity or revile; but, content to *stand or fall to their own Master*, they scrupled not to follow their light in renouncing what it showed them to be delusion. Amidst much to embarrass and much to deter, they *stood fast in the liberty wherewith Christ had made them free;* and while, in their calm confidence in the final triumph of a good cause, they ceased not

to *follow the things which make for peace, and things wherewith one may edify another*,—to the invasions of the violent, or the jealousies of the apprehensive, they *gave place for subjection, no, not for an hour.* And now, look to the churches which opposed them, to see the event of their stedfastness, and judge what the event of Christian stedfastness will, sooner or later, always be. The three obnoxious peculiarities of their practice have been almost universally admitted; and, if the one peculiarity of their plan of church order has in theory not been extensively allowed, the ancient rule infringed by it is now little more than a dead letter, or an immaterial form.—Having its origin in so resolute an assertion of Protestant principles, it is no wonder that this has been an *enlightened* Church. It is restraints, legal or conventional, on the right of private judgment, that have kept Christians in darkness; and, where the avenues of religious truth to the mind have not been suffered to be closed by human barriers, truth has not been slow to profit by its opportunity, and hold on its way. Of the four first pastors of this Church,—not to speak of what is more recent,—three were among the liberal Christians of their respective times; and, if an exception needs to be made for the other, there is evidence that his elder associate had little sympathy with him in this particular, and that a large and respectable portion of his Church, though they esteemed him personally, and were unwilling to sacrifice the *unity of the spirit*, were little satisfied with the part, which he took in the religious controversies and transactions of those days. (34.)—It has been a Church *distinguished in the observance of Christian ordinances.* It was the boast of one of my predecessors,* that 'he did not know an unbaptized child among the families of his charge;' and the table of Christian fellowship has never witnessed any other than a full attendance. (35.)—It is a Church always *accessible to the claims of charity*, whose character it belongs to us not to

* Dr. Thacher. Emerson's Funeral Sermon.

forfeit. Not only have principles established here given many eminent benefactors to the publick, and the needy among ourselves always had their relation promptly allowed, and their claims carefully remembered and liberally met,—but it would be a yet unprecedented event in your annals, if a worthy occasion for beneficence should be presented here, and find a parsimonious acknowledgment. (36.) —It has been a singularly *united* community. *The multitude of them that* have here *believed*, have been, with remarkable constancy, *of one heart and of one soul.* The single instance of disunion, which the history of this Church records, occurred more than a century ago, and was not sufficient to obstruct its prosperity, or permanently disturb its quiet. In the revolution of succeeding years, there have not been wanting occasions of difference of opinion; but it has always been wisely considered the due and becoming course, even to the mutual sacrifice of minor interests, to secure the great interest of *letting brotherly love continue.*—It is with such graces, that God has enriched, in former times, this Church of our fathers. It is by such characteristicks, that it is given us in charge, to see that it continue to be known. And if we should begin a new period in its history; if we should receive *for doctrine the commandments of men*, and in our fear of them forget our accountableness to God; if we should be the first here to *darken counsel by words without knowledge ;* if God's word and ordinances, so long devoutly reverenced and prized here, should first experience a neglect from us, and the house of prayer witness desertion or unconcern; if the obligations of Christian benevolence, long and liberally allowed, should first be disowned by our sordidness, and the bonds of Christian fraternity, so closely knit and honourably worn, be severed by our divisions; what an array of venerable men must we look to see *rise up in judgment with the men of this* degenerate *generation, and condemn them!*

While we pray then, that God will be *with us, even as he was with our fathers; that he will never leave nor forsake*

us; we should think, my hearers, how it is, that we must invite his presence. We should feel, that we have a great concern in charge. A religious society is not an association for providing a place, where, two or three hours in every week, we may be furnished with unexciting occupation. It is a combination, which creates a vast influence, whether for good or evil. It may be made an instrument for impairing,—it may, alas! be converted into an agent for removing from the mind, the mighty force of religious sanctions. It may be the birthplace of idle extravagancies, estranging follies, or pernicious doubts. It is bad enough, when the vital spirit of piety is lulled to sleep within its walls. When heartless profession and worldly policy take hold upon the skirts of Religion, Religion is exhibited to the publick view in company where she ought never to be found, and the association discredits and wrongs her. But a religious society, which deserves the name, is an institution, which does no less than combine many earnest minds and devoted hearts for the furtherance of the highest interests of men;—their only interests, which are of permanent account;—interests, which angels estimate, and God estimates more highly than themselves, because they understand their importance better. The Christian sanctuary is a full fountain of life-giving waters, accessible to every passenger; salutary for every sick, and refreshing to every weary soul. If the pulse of the community beats with a healthy flow, it is here that it finds its nourishment. If the mind is in vigour, if the spirit is self-collected to do or to bear, it is here that they have nerved themselves for conflict and toil. It is here that the young form themselves for action, and the aged dispose themselves for death. The house of social worship is the appropriate dwelling of Religion. We may drive her from our homes; we may banish her from our hearts; but we must have estranged her indeed, if she never meets us for a moment there. Can we do too much, my friends, to secure the continued presence of such a

guest? Are they mean blessings, which throng around her steps? Would it be a great dishonour and a grievous sin to be the first to exile her from a favoured and familiar home?

If we think so, the occasion has another lesson for us; to do what we may with *all diligence, redeeming the time;* to date from this day a stedfast adherence to whatever principles and practices have hitherto illustrated this place, if we would be sure not to have it hereafter for our shame, that they were defrauded of their due tribute from us. How little is that time, in which so many have been faithful to them! How short is that time, in which we must maintain or disown them! It seems, and it is, no long period since this place first began to echo the praises of the Most High. And yet, within this narrow space, no small portion of the business of living and dying has been transacted; and the history of this Church is already matter of curious antiquarian research,—so few remain, who have even seen aged men, who could tell them of its early fortunes. Since its establishment, four complete generations, according to the common estimate, have followed one another into the gates of the narrow house. Of the first and second ministry, the fruits have been thoroughly gleaned and gathered to heaven. One individual, who in his youth had seen the last survivor of our two first pastors, has been seen by us in this house, the solitary link, that connected us with a departed world; but when his venerable form appeared among us, he was gazed at as a singular example of extreme longevity. (37.) The half century since this modern edifice was reared,—for with the conclusion of our worship this day, divine service will have been solemnized here through the sabbaths of fifty-one years,—appears to us a little time indeed; and the names and characters of the projectors of the work are familiar. Yet of those, who *saw* this *house in its first glory*, how few have met in it this day! Death came in with the throng of worshippers, and bade them sing a requiem almost as soon as their first thanksgiving

had been sung. Five times, within the little period which has since elapsed, has been missed from its accustomed place here the august form, that had been invested with the supreme authority of the state. Three times these walls have been clothed with funereal pomp for him, who was brought hither to give his last lesson from his bier; and many times in each year they have heard the consolations of religion implored for those, who mourned the illustrious and the beloved,—till at last we only see, here and there, a few survivors of the crowded assembly, that came first into these *courts with thanksgiving, and into these gates with praise.* But why speak of the revolutions of years, when weeks or hours are so ample for the work of desolation? It seems but yesterday, since we last met in this house; and yet places, which were left that day without the apprehension of a final parting, are to *know* their occupants *no more* forever. Death seems sometimes to labour long at his work; but it is not because the shortest time will not suffice him. He seems to seek advantages; but it is not because he requires their aid. He has been commissioned to seize almost the moment of our re-union, to teach us, by a most lamented visitation, how transient it may be. Among *the multitude of them that keep holy day*, who would have brought hither a more devout spirit, than the friend, whose place we have scarcely ever till now seen empty? Who could have been taken from an important sphere of duty better filled? Whom would it have been harder to resign; and yet who was more ripe for a higher worship and a nobler society? We mourn over the dissolution of near relations most exemplarily sustained; over the removal of a pious spirit, which found its happiness and resources in devotion, and its exercise in duty. But we bless God for the now extinguished light of an excellent example; and we own the momentous importance of that lesson of human frailty and exposure, which needs to be taught, even at such a cost. (38.)

So rapidly, my friends, we are following one another away. So soon must we give over our work to other hands. So soon are the fortunes and character of this Church,—such as, while in our trust, we made them,—to be added to the history, which we have this day recounted. Shall it be the continuation of this yet unfinished history, that God first left and forsook this Church in our times, because we first forgot and forsook him? or shall it be said, that *he was still with us as he had been with our fathers;* for *we loved the habitation of his house*, we loved his worship, and reverenced his word, and prized his ordinances; we were jealous for his honour *with a godly jealousy;* we searched for his will with a lively interest, and did it with a holy zeal; were followers of his Son, and benefactors of his creatures;—that in our time the men resorted here, who *loved him with heart, mind, soul, and strength*, and laboured that his *name might be hallowed*, and *his kingdom come;* who, living a life of faith and prayer, *in all holy conversation and godliness*, were strenuous in duty and unmoved in trial, and abounding in that *pure religion and undefiled before God and the Father, to visit the fatherless and widows in their affliction, and keep themselves unspotted from the world;* that the families met here, in whose homes dwelt devotion, peace and love; that the youthful piety was learned here, which bore in maturer life the fruits of exemplary worth, of domestick usefulness, and disinterested publick services? Oh, may God be thus *gracious to us, as he has been to our fathers!* May his spirit never *leave nor forsake us;* but prepare for itself meet dwellings in our hearts, and subdue them wholly to its excellent sway!

Meanwhile, we see this day no little cause for grateful joy and animating hopes. To those of us, for whom many interesting recollections connect themselves with this house of prayer, it is no unimportant event to see it *set in its state and strengthened*, and no little anxiety has

been relieved in many minds by the knowledge, that a temple of religion, so honoured by time, and so graced by piety, is not to be removed from our view, like the common structures, which our convenience or our fancy adorns or levels; that the very soil, which has borne so favoured a church of Christ, is to be burdened with no meaner weight. It is matter of satisfaction, to think, that, in the ordinary course of providence, as long as we shall need *a temple made with hands*, this may stand to shelter our devotions. It is soothing to consider, that it may be in this familiar place of our solemnities, that God will be entreated to sustain us in our mortal sickness, and comfort them by whom we may be mourned. It is a thought not without interest, that the sabbath steps of our children still may tread in the path, where we first led them; and we almost find ourselves less apprehensive in committing them to the chances of the world, when we think of bequeathing to them the strengthening and guiding influences of this consecrated place, and the divine care and favour, that have never failed to distinguish it. God grant that they and their children, through all succeeding time, may find it the *house of God*, the open *gate of heaven!* Here may he vouchsafe his presence, and disclose his perfections, and give power to his word, and pour out his spirit! Here may truth *shine forth as the light, and righteousness as the noon day! The Lord our God be with us and our children, as he was with our fathers! Let him not leave us nor forsake us; that he may incline our hearts unto him, to walk in all his ways, to make our hearts perfect with the Lord our God, to walk in his statutes, and keep his commandments!*

NOTES.

(1.) p. 6. THE First Church was founded in 1630; the Second in 1649; and the Old South in 1669. At the time of the establishment of the Church in Brattle Square, Allen and Wadsworth were pastors of the First Church, which then met upon the spot now occupied by Cornhill Square; Increase and Cotton Mather of the Second, in North Square; and Willard of the Old South. The First Baptist Church, in Back Street, was founded in 1679; and the First Episcopalian, (King's Chapel,) in 1688.

(2.) p. 7. THE grantees were Thomas Clark, John Mico, Thomas Bannister, Thomas Cooper, Benjamin Walker, Benjamin Davis, Timothy Clark, Stephen Minot, William Keen, Richard Draper, William Harris, Abraham Blush, Zechariah Tuthill, Thomas Palmer, John Colman, James Meers, Joseph Allen, Elkanah Pembroke, John Kilby, and Addington Davenport. The land measured 107 feet on the south and west boundaries, 97 on the north, and 120 on the east, extending to within 17 feet of the present south line of Brattle Street, and on the east and north sides from 3 to 13 feet beyond the walls of the present church. Brattle Street, and *a way leading from the Town Dock* to it, are mentioned in the deed. October 17th, 1700, a new avenue to the church was obtained by the purchase, jointly with others, of a passage, ten feet wide, through the land of John Dassett, since called Dassett's Alley, where a post, to secure it for foot passengers, is still maintained, according to the terms of the purchase.

(3.) p. 8. As some of the Society, who have never met with this document, may be curious to see it, I insert it entire. It would evidently be so contrary to the spirit of the whole, to regard any part of it as a creed, which the founders of our Church meant to impose on their successors,—that it is, perhaps, superfluous to remark, that its sole design is stated to be to prevent 'all misapprehensions and jealousies.' I have not been able to find an original copy of it. That from which I reprint is

taken from a copy, made by Judge Thacher, in 1807, from an original, which was then on the parish files. He informs me, that it was printed on two sides of a half sheet in the folio form, not unlike a handbill of the present day.

'*A Manifesto or Declaration, set forth by the Undertakers of the New Church now erected in Boston in New England, Nov. 17th, 1699.*

'INASMUCH as God hath put it into our hearts to undertake the building a new meeting-house in this town for his publick worship; and whereas, through the gracious smiles of Divine Providence on this our undertaking, we now see the same erected, and near finished:—we think it convenient, for preventing all misapprehensions and jealousies, to publish our aims and designs herein, together with those principles and rules we intend, by God's grace, to adhere unto.

'We do therefore, as in the presence of God, our Judge, and with all the sincerity and seriousness, which the nature of our present engagement commands from us, profess and declare both to one another and to all the world, as follows:

'1st.—First of all, we approve and subscribe the Confession of Faith put forth by the Assembly of Divines at Westminster.

'2d.—We design only the true and pure worship of God, according to the rules appearing plainly to us in his word, conformably to the known practice of many of the churches of the United Brethren in London, and throughout all England.

'We judge it, therefore, most suitable and convenient, that, in our publick worship, some part of the Holy Scripture be read by the minister, at his discretion.

'In all other parts of divine worship, (as prayer, singing, preaching, blessing the people, and administering the sacraments,) we conform to the ordinary practice of the churches of Christ in this country.

'3d.—It is our sincere desire and intention to hold communion with the churches here, as true churches; and we openly protest against all suspicion and jealousy to the contrary, as most injurious to us.

'4th.—And although, in some circumstances, we may vary from many of them; yet we jointly profess to maintain such order and rules of discipline, as may preserve, as far as in us lies, evangelical purity and holiness in our communion.

'5th.—In pursuance whereof, we further declare, that we allow of baptism to those only, who profess their faith in Christ and obedience to him, and to the children of such; yet we dare not refuse it to any

child offered to us by any professed Christian, upon his engagement to see it educated, if God give life and ability, in the Christian religion.

'But this being a ministerial act, we think it the pastor's province to receive such professions and engagements; in whose prudence and conscience we acquiesce.

'6th.—As to the sacrament of the Lord's supper, we believe, that, as the ordinance is holy, so the partakers in it (that it may not be visibly profaned) must be persons of visible sanctity.

'7th.—We judge it, therefore, fitting and expedient, that whoever would be admitted to partake with us in this holy sacrament, be accountable to the pastor, to whom it belongs to inquire into their knowledge and spiritual state, and to require the renewal of their baptismal covenant.

'8th.—But we assume not to ourselves to impose upon any a publick relation of their experiences; however, if any one think himself bound in conscience to make such a relation, let him do it. For we conceive it sufficient, if the pastor publickly declare himself satisfied in the person offered to our communion, and seasonably propound him.

'9th.—We also think ourselves obliged, in faithfulness to God, our own souls, and theirs who seek our communion, to inquire into the life and conversation of those who are so propounded; and if we have just matter of objection, to prefer it against them.

'10th.—But if no objection be made, before the time of their standing propounded is expired, it shall be esteemed a sufficient consent and concurrence of the brethren, and the person propounded shall be received to our communion.

'11th.—If ever any of our communion should be so unhappy as to fall into any scandalous sin, (which God by his grace prevent,) we profess all dutiful submission to those censures, which the scripture directs, and the churches here practice.

'12th.—Forasmuch as the same power that admits, should also exclude, we judge it reasonable, that the pastor, in suspending or excommunicating an offender, have the consent and concurrence of the brethren.

'13th.—We apprehend, that a particular church, as such, is a society of Christians by mutual agreement, usually meeting together for publick worship in the same place, and under the same ministry, attending on the ordinances of God there.

'14th.—In every such society, the law of nature dictates to us, that there is implied a mutual promise and engagement of being faithful to the relations they bear to each other, whether as private Christians, or as pastor and flock, so long as the providence of God continues them in those relations.

'15th.—We, moreover, declare ourselves for communion of churches, freely allowing our members, occasionally, to communicate with other churches of Christ, and receiving theirs, occasionally, to the table of the Lord with us. And in extraordinary cases, when the providence of God makes it needful, we conceive that any authorized minister of Christ may, upon our request, administer the sacraments unto us.

'16th.—Finally, we cannot confine the right of choosing a minister to the communicants alone; but we think that every baptized adult person, who contributes to the maintenance, should have a vote in electing. Yet it seems but just, that persons of the greatest piety, gravity, wisdom, authority, or other endowments, should be leading and influential to the Society in that affair.

'These are the principles we profess, and the rules we purpose, through the grace of God, to govern ourselves by; and in some of these particulars only, and in no other, do we see cause to depart from what is ordinarily professed and practiced by the churches of Christ here in New England.'

(4.) p. 9. President Mather's *Order of the Gospel* is dated January, 1700. The principles of the *Manifesto* are stated in the *Epistle Dedicatory*, which prefaces the work, and controverted with some others in elaborate answers to seventeen questions. This treatise is by no means wanting in ingenuity or learning. Its arguments will be variously estimated at this time, as they were at the time when it was written, according to the different views, which are taken of the doctrines discussed. Among the questions raised, is one, applying to Dr. Colman's case; —May a man be ordained a pastor except to a particular church, and in the presence of that church? which is solved in the negative, with a reservation for extreme cases, as to the latter clause.

Gospel Order Revived, being an Answer to a Book lately set forth by the Rev. Mr. Increase Mather, President of Harvard College, &c. by sundry Ministers of the Gospel in New England, was printed the same year. It is a reply to *Order of the Gospel*, in a disquisition upon the questions proposed in that work. Apart from the good sense of the argument in *Gospel Order Revived*, it is worthy of attention for the enlarged views, which it discovers of religious liberty. 'If we appear less rigid,' say the writers, 'than others of the Reverend Author's severity, we are reflected on as casting dishonour on our parents, and their pious design in the first settlement of this land. No! we reverence our ancestors, and the memory of their divine zeal and constancy, and would derive it as a truth sacred to our posterity, that it was a religious interest, which carried them through all the amazing difficulties and discouragements in that undertaking. But yet the particular design, or end, has been somewhat differently conveyed unto us.'—'Some would make the design of our first

planters to consist in some little rites, modes or circumstances of church discipline, and those such as the word of God nowhere requires. These are the men who dishonour their fathers' memory, by making their great design to lie in so small matters.'—'Again ; some have made this the great design, to be freed from the Impositions of Men in the Worship of God, wherewith they were sometime burdened ; and as they sought freedom for themselves, we cannot suppose they designed to impose upon others. In this *we are risen up to make good their grounds.*'—'Whether arbitrary impositions are insufferable in themselves or not, yet certainly they are bold and insolent in New England, where the greatest outcry is made against them in others.'

''Tis possible,' they say, 'that some good people may blame us, for carrying on the contention, wherein, as one saith, though there be but little truth gained, yet a great deal of charity may be lost. We hope the best as to both these.'—'We must do justice also to those, who have first openly asserted and practised those truths among us. They deserve well of the churches of Christ; and, *though at present decried as apostates and backsliders, the generations to come will bless them.*'

This book has no advertisement of the printer's name or place of residence. It is prefaced with a notice, that 'the press in Boston is so much under the aw of the Reverend Author, whom we answer, and his friends, that we could not obtain of the printer there to print the following sheets.' The printer here referred to, was Bartholomew Green, a man much respected, and then, or afterwards, a deacon of the Old South Church. There being no newspaper in Boston till four years after, he published his vindication in a handbill, dated December 21, 1700; in which he affirms, that when the work was brought to him, he agreed to print it, until he was told that it must be done with secrecy; and then he declined, unless he should be allowed first to consult the Lieut. Governour, (Stoughton,) which condition was rejected. To this statement are appended a few vituperative periods, without an author's name, but charged upon Cotton Mather. This publication was answered by another, from the office of John Allen, containing two depositions, the first by Thomas Brattle and Zechariah Tuthill, relating to an interview between them and Green, at which, they say, he agreed to print the work; the second, by John Mico and Tuthill, giving an account of a conversation between him and them a few days later, in which he expressed his fear of displeasing some of his friends ; and made the condition mentioned above. These are followed by some remarks of Brattle, in no placid strain, upon Green's handbill and appendix. Green rejoined, in a second publication, on the 10th of January following, in which he represents his scruples about the pamphlet to have arisen from reflecting on the trouble, which had been occasioned by the publication of

the *Manifesto*, which had been printed by him at Tuthill's request. The papers are to be found in *Thomas' History of Printing*, II. 458.

The following year appeared *A Collection of some of the many Offensive Matters contained in a Pamphlet, entitled, The Order of the Gospel Revived*, attributed to Cotton Mather, with a preface of severe invective signed by his father. This tract, the declared purpose of which is to point out 'some of the scandalous violations of the third, fifth and ninth commandments' in the preceding work, is a specimen of the least tolerable style of controversy. The vocabulary, so long consecrated to assaults upon reformers, of 'gross immorality,' 'impudence,' 'deep apostasy,' 'open impiety,' 'profaneness,' and, finally, tendency to 'atheism,' is most liberally used. It appears from several allusions, that the authors supposed Colman to be the principal writer of *Gospel Order Revived*, though they do not name him. He had been a member of their church, and is accordingly rebuked for 'vilifying his superiours, unto whom he owes *a special reverence*.' The President calls him a 'little thing,' 'a raw and unstudied youth, but also of a very unsanctified temper and spirit.' He also speaks of 'one that is of the same spirit with him, viz. T. B.—who likewise in print, scornfully styles *his* President a reverend scribbler.—A moral heathen would not have done as he has done.' These initials can denote no other than Thomas Brattle, who showed this disrespect to *his* President, being at that time Treasurer of the College.

Dr. Eliot, in his Biographical Dictionary, (Art. Solomon Stoddard,) attributes *Gospel Order Revived* to that gentleman, apparently through misapprehension of a passage in the deposition above-named of Mico and Tuthill. 'These deponents,' they say, 'asked said printer whether he had his Honour's leave to print the Gospel Order. He said, he had not. They then asked him if he would print this, if young Mr. Mather would be *imprimatur* to it? He readily said, he would. Then they told him, it was a shame so worthy a minister as Mr. Stoddard must send so far as England to have his book printed, when young Mr. Mather had the press at his pleasure. To which he replied, he hoped Mr. Mather was another guess man than Mr. Stoddard.'

'There passed,' says Green, in his deposition, 'some discourse concerning Mr. Increase Mather's book, the *Order of the Gospel*, and of Mr. Stoddard's book of *Instituted Churches*, as I understood. Mr. Mico asked me if it were not pity, or a shame, that such a man as Mr. Stoddard should send so far as England to have his book printed. The answer to which I do not justly remember, nor for what reason he spake it to me, for Mr. Stoddard's book was never offered me to print by himself or any other person.'

Unless I have made some errour in taking a memorandum, Cotton Mather published, in 1702, *Advice to the Churches of the Faithful*, a work

NO.

which, perhaps, belongs to this controversy, but which I have not been able to find. In a sermon printed in that year, called *Ichabod, or a Discourse shewing what Cause there is to fear that the Glory of the Lord is departing from New England*, the President recurs to the subject, though incidentally, and more covertly. 'Some scandalous practices,' he says, 'which not only the Waldenses, but the reformed churches in France and in Holland have, in their discipline, declared to be censurable evils, are now indulged in some churches in New England;' which hint is explained, when he comes to speak of 'ministers, not like their predecessors, not principled, nor spirited as they were,' who 'have in print mocked and scoffed at holy practices, which have been the glory of these churches of the Lord;' who 'despise that glory, which their fathers had such a value for,' and 'will part with truth and holiness; and yet, at the same time, by new notions and practices, make divisions.'

In their *Testimony to the Order of the Gospel in the Churches of New England, left in the Hands of the Churches by the two most aged Ministers of the Gospel yet surviving in the Country*, Higginson and Hubbard allude to this controversy in terms expressive of a lively concern. The former had also, in 1699, written, jointly with Mr. Noyes, the other Salem minister, a letter of admonition and reproof to the *Undertakers*, which is preserved in MS. Vol. Ha. 19 of the Historical Society's library. It is severe, without being unkind or disrespectful; and while, in point of argument, it does not compare favourably with the writings of the Mathers, has greatly the advantage of them in its spirit.

Some of the points in this dispute are touched in 'famous Solomon Stoddard's' *Doctrine of Instituted Churches*, published in London, in 1700. *A soft Answer* to this work was furnished by President Mather, but I have searched for it ineffectually. Stoddard rejoined in his *Appeal to the Learned*, in 1709.

From a private journal kept at this time, in Marblehead, by Josiah Cotton, an extract from which has been furnished me by Judge Davis, it appears, that the Church 'was for a while, in contempt, called the *Manifesto Church*,' and that *Gospel Order Revived* was commonly reputed to be the joint work of the ministers Colman, Bradstreet of Charlestown, and Woodbridge. Mr. Cotton inserts two pieces of doggerel verse, written, one by an assailant, and the other by a champion of the Church, which contain some wretched puns upon the names of those gentlemen. The lines are too insipid to print. I gather from them only that the Church was thought to affect gentility, and that Dr. Colman wore powder. The journalist well subjoins, 'Thus the quarrels about religion give occasion to scoffing wits; and therefore a small matter should not set us together by the ears; for a victory won't countervail the damage, and it is well that that controversy is since comfortably composed.'

(5.) p. 9. 'More acceptable it was,' writes Dr. Colman, in the record of his call, 'by reason of the kind and encouraging letters, which accompanied it, from my excellent friends, the Hon. Mr. John Leverett, the Rev. William Brattle, Ebenezer Pemberton, Simon Bradstreet, and others. Being arrived at London, August 1, 1699, I asked ordination of the presbytery there, and on the 4th day of said month the solemnity was attended, after a publick lecture, at the meeting-house of the Rev. Mr. Christopher Taylor, to whom I succeeded at Bath. I was ordained by prayer, with the imposition of the hands of the Rev. Richard Stratton, John Spademan, Robert Fleming, and Christopher Taylor. Mr. Stratton prayed, Mr. Spademan made the exhortation.'

The letters of encouragement above referred to are preserved in the MS. volume of the Historical Society's library, to which I have before referred. I copy that of Leverett, as an agreeable specimen of the courtesy of the time:

'Cambridge, *May 25th*, 1699.

'Rev. Sr,

'I have wrote several letters to you, but have not been sure of your receiving any more than One of them; However, I hope they have been so happy as to kiss your hands, and to testify to you my regards. This I trust will get safe to you, since it waits upon those that send their Invitations to you to come over to do service in your Own Country. The Gent. that solicit your return Informe me of their doing so, and I hope their hopes of obtaining what they send for will not be frustrate, nor long deferred. I believe, Sr, you have as Advantageous a prospect, as any our countrey can offer. The Gent. Engaged in that affair are Able, Vigourous and Sincere. They are men of honour, and can't, in an Ordinary way, fail a Reasonable Expectation. The Work they have begun had its Rise from a Zeal that is not Common, and the progress of it is Orderly and Steady. I am heartyly pleased with the motion they have made towards yourself, because I shal Exceedingly rejoyce at your return into your Countrey. We want Psons of your Character. You will, I doubt not, let the Name of your Countrey have a Weight in the ballance of your Consideration. The Affaire offered to you is great, and of Great moment. I pray Almighty God to be your director in it. It is he that thrusts Labo'rs into his harvest, and bounds the habitations of the Sons of Adam. that yours (if it may be for your advantage) may be where you have this Invitation, is heartily desired by all that I have heard speak of it; but it can't be more Agreeable to any body than it is to,

Sr,

Your sincere ffriend and humble servant,

JOHN LEVERETT.'

(6.) p. 9. The first record was made December 12. December 20, the proprietors voted, 'that the Psalms in our publick worship be sung without reading line by line.' The first day of publick worship was December 24, when Dr. Colman preached from 2 Chron. vi. 18. 'I omit, on purpose,' he writes, under that date, 'the differences and troubles we had with any neighbours about our proceedings; only am obliged to leave this acknowledgment of our great obligation to the Hon. William Stoughton, Esq. Lieut. Gov. of the Province, the Rev. Mr. William Brattle of Cambridge, the Rev. Mr. Clark of Chelmsford, and Mr. Danforth of Dorchester, for their good and kind endeavours for our peaceable settlement.' The 'day of prayer' was kept January 31. In the morning Mr. Allen prayed and Dr. Colman preached. In the afternoon, Mr. Willard began with prayer, Increase Mather preached, and Cotton Mather concluded. What led to this accommodation, I have failed to ascertain. In a note from Allen and the Mathers, dated only a month before, they refuse to take part in this solemnity, 'lest,' say they, 'our joining with you in such an action be interpreted as an approbation of the miscarriages, which, both before and since the publication of the said *Manifesto*, it seems to us that you are fallen into.'

The fourteen brethren who first formed the Church were Brattle, Thomas Clark, Cooper, Walker, Davis, Keen, Draper, Harris, Tuthill, Colman, Allen, and Kilby, of the undertakers, with John and Oliver Noyes. The brethren who joined it on the first communion day were Bannister and Pembroke, of the undertakers, with Nathaniel Oliver, John George, William Pain, John Chip, and John Kilby, sen.; and the sisters, Mary Tuthill, Rebecca Taffin, Mary Mico, Mehitabell Cooper, Lydia George, Sarah Bannister, Jane Pembroke, and Elizabeth Royall. The pastor of the Old South Church, who has kindly searched his books for me, informs me that Davis, Walker, Kilby, Oliver Noyes, Oliver, John and Lydia George, and Mehitabell Cooper, were from that church, and Brattle from that congregation, where he owned the baptismal covenant in 1680. Pembroke was a member of the First Church. Besides these, all the first female communicants, and Draper, Bannister, and Chip, among the male, are marked as having been before church members, but I have not been able to find their names on the register of any church in the town,—a circumstance for which I am at a loss to account. John Colman was probably from the Second Church. The names of Draper, Royall, and Tuthill, occur in the records of the First, and those of Clark, Davenport, Harris, Keen, and Palmer, in those of the Second.'

Clark, whose daughter Dr. Colman married, is called, in the dedication to his sermon preached on a day of prayer in behalf of the children of the Church, its 'first benefactor.'—In the fifth volume of the Historical Collections is preserved a '*Full and Candid Account of the Delusion called*

Witchcraft, which prevailed in New England; and of the Judicial Trials and Executions at Salem in the County of Essex for that pretended Crime, in 1692. *Written by Thomas Brattle, F. R. S.*' It is a composition highly honourable to the writer,—manly, sensible, and humane, besides being exceedingly well written. The undertakers are called by Pemberton, in his letter above-mentioned, 'men of repute and figure.' In a letter of Oliver Noyes to Colman, he says, 'their methods (in my own private thoughts) have been regular, having first applied themselves to the governour and council, and assembly, and selectmen of Boston, with their unanimous approbation, as also acquainting the ministers at their meeting after lecture; and, though they did not apply themselves to any particular minister for advice, as some few have resented harsh—yet, to my thoughts, they had some reason, being about to depart from some customs that some of them pretend to be fond of; and for that reason, perhaps, they denied to join with them in a fast they had appointed to implore peace, love and success in their design.'

(7.) p. 10. Mr. Adams was first engaged for a year, by an unanimous vote, in June, 1701. He was settled in New London in 1709, and lived till 1753. He published several sermons.

(8.) p. 10. According to Allen, that eminent man Dr. Barnard of Marblehead 'was employed for some time as an assistant to Dr. Colman.' This does not appear from the records.

(9.) p. 11. Mr. Cooper was invited to the pastoral care August 16, 1715, preliminary votes having been passed at the first publick meeting of the whole congregation the month before. 66 votes were given, of which 60 were in his favour. Having represented, 'that he feared, if he should immediately engage in a course of constant preaching, it might hinder him too much in his preparatory studies,' he continued to preach but once a fortnight for some months. At his ordination, Dr. Colman preached the sermon, from 2 Tim. ii. 1. 'It has been usual,' he says, in the preface, 'for the person who is to be ordained himself to preach. This practice has, of late years, been much complained of by our young ministers, as a great impropriety imposed on them. In which opinion I concur, and was therefore willing to relieve Mr. Cooper, and to assign him a more proper part and service, which he also chose. This, also, is new with us. But we had the satisfaction to see it highly approved,' &c. This 'more proper part and service,' which was introduced between the sermon and the consecrating prayer, and afterwards published with the former, was a detailed exposition, by the candidate, of his views of the Christian system

and the pastoral office, in answers to four questions propounded to him by Dr. Colman.

The sermon contains a hint, from which some judgment may be formed concerning the amount of parochial duty, considered reputable in those days. 'I have already led you through the greatest part of the congregation, but am sensible we have missed many, some of whom we know not where their habitations are, and should be glad to know them, that we may do our duty to them also.' Dr. Colman also extols Cooper, in his funeral sermon, as knowing 'where to find the poor and sick of the flock, when they sent their notes.' At the present day it would sound strangely for a minister to speak of missing many of his congregation, from not knowing where they lived, or to name it as for the credit of another, that he knew where to find the poor and sick. Cotton Mather is, in like manner, commended by his biographer, for thinking it 'his duty to visit the families belonging to his church; taking *one*, and sometimes *two* afternoons in a week for that purpose.' Nor was it the length of his visits that prevented their greater frequency; for 'he could seldom despatch more than *four* or *five* families in an afternoon, and looked on this work as laborious as any in all his ministry.' *Life, by Samuel Mather, pp.* 35, 37.

(10.) p. 11. The date in the text is an errour. Mr. Cooper died December 12, of apoplexy. He had been unwell a week before, but not alarmingly ill till the second day previous to his decease. The Lord's day after the funeral Dr. Sewall preached in Brattle Square from 1 Thess. iv. 14, and Dr. Colman from John xi. 35. The next Lord's day Mr. Prince preached from 2 Tim. iv. 7, and 'the rest of the ministers followed, in their course, preaching with great affection.'

(11.) p. 11. September 4, 1744, three gentlemen were requested to preach as candidates, besides Mr. Cooper, whom the pastor, at his discretion, was permitted to invite by a vote of 52 to 13. At a meeting, held December 31, 'a very full meeting of no less than 138 in number,' Mr. Cooper was chosen to the pastoral office by 116 votes.

(12.) p. 11. Dr. Colman began to preach the year after he took his bachelor's degree, and resided, for the most part, at Cambridge till he went abroad, two years after, 'having a strong desire to see England, and make improvement by what he could see and learn there.'* The vessel, in which he took passage, was taken by a French privateer, and he was carried to France, where, as well as afterwards in England, he met with various adventures, which are narrated at tedious length by his biographer. In

* Turell's Life of Colman.

England he formed friendships with many persons of note; among others with Elizabeth Singer, afterwards Mrs. Rowe, with whom he continued to correspond till her death.

During Dr. Colman's sole ministry in Brattle Square, 245 persons were received to full communion with the Church, viz. before the ordination of William Cooper, 97 men and 123 women; and in the interval between his death and the ordination of his son, 8 men and 17 women. From the first, the ordinance of the Lord's supper has been administered on the first Sunday of each month. In the first term of Dr. Colman's sole ministry 682 persons were baptized, and in the second, 148.

His salary was at first forty shillings a week. It was raised, the second year, to fifty, and, in 1708, to three pounds.

'On October the 12th, 1711, the old church being burnt down with a great part of the town,' the First Church was invited to worship with the Church in Brattle Square; and continued so to do till May 4, 1713.

'July 24, 1713, the Rev. Mr. William Brattle, pastor of the church in Cambridge, signified, by a letter, the legacy of his brother, Thomas Brattle, Esq. lately deceased, of a pair of organs, which he dedicated and devoted to the praise and glory of God with us, if we should accept thereof, and, within a year after his decease, procure a sober person, skilful to play thereon. The Church, with all possible respect to the memory of our deceased Friend and Benefactor, voted, that they did not think it proper to use the same in the publick worship of God.'

'July 4, 1715, Dr. Noyes proposed our using some better version of the Psalms; and Capt. Clark proposed that there might be a constant exposition of the Scriptures, after the reading of them every Lord's day. Both which matters, after some discourse of them, were left to further consideration, if need were.'

Dr. Colman was, from youth to age, a diligent student. He had, for the time, a good library, part of which he bequeathed to the Church. Though he modestly speaks, when chosen president, of his 'long disuse of academical studies,' he in fact never wholly renounced his classical pursuits. His Latin letters are written in a beautiful style, and he read Horace not long before his death. He composed with uncommon rapidity. One sermon, which is in print, and which took him an hour to pronounce, is stated by his biographer to have been written in a forenoon. He published upwards of eighty works, chiefly sermons, a catalogue of which is given in the Appendix to his life. At a time when such honours were very scantily distributed, and not at all by our own colleges, he received a diploma as doctor in divinity from the University of Glasgow. In what esteem he was held by his own college, may be gathered from the notice taken of him by President Holyoke, on the day of Commencement after his death, in which it is curious that the President has occasion to allude to him in

connexion with Mr. Gee, as Dr. Chauncy had done in the letter to which I allude in the text,—but with a quite different result. The President names Mr. Gee with other clergymen deceased during the year, and goes on to say, quibus omnibus, egregié licet ornatis, virum vere reverendum Benjaminem Colman *longe præcellere, nemo* non facile confitebitur.

Dr. Barnard of Marblehead, in a letter to Dr. Stiles, dated 16th October, 1767, (Hist. Coll. X. 169,) calls Colman 'a most gentlemanly man, of polite aspect and conversation, very extensive erudition, great devotion of spirit and behaviour, a charming and admired preacher, extensively serviceable to the college and country, whose works breathe his exalted, oratorical, devout, and benign spirit; an excellent man in spirit, in faith, in holiness and charity.'

Of his manner as a publick speaker, his colleague says, in an unpublished funeral discourse, 'he never delivered a sermon but we saw how perfectly he understood the decorum of the pulpit; and the gravity and sweetness at once expressed in his countenance, the musick of his voice, the propriety of his accent, and the decency of his gesture, showed him one of the most graceful speakers of the age.'

'He was a good master of address, and carried all the politeness of a court about him. And, as he treated mankind of various degrees and ranks with a civility, courtesy, affability, complaisance and candour scarce to be equalled,—so all but the base and mean showed him a high degree of respect and reverence, love and affection. Particularly men of figure and parts of our own nation and foreigners, whom he failed not to visit upon their coming among us, greatly valued and admired him.—It has been said, perhaps not without some seeming grounds for it, that he sometimes went too far in complimental strains, both in word and writing; but, if he did, such flights took their rise from an exuberance or excrescence of the before-mentioned homiletical virtues. He took a sincere pleasure in the gifts of others, and had a natural proneness to think favourably of all men, and construed every thing in the most candid sense.'* 'He loved and honoured good men of every denomination, how much soever they differed from him in some peculiar sentiments, circumstantials and modalities.' 'To his relations by consanguinity and affinity, he was singularly affectionate and kind.' 'He was also a sincere and useful friend to all such as he professed any friendship to, and extended his benevolence and beneficence to their friends.'† 'He was an example of patience, and instead of revenging injuries, (when it was in his power,) he laid himself out to do all the kindnesses he could to his adversaries.' Yet 'his natural temper was quick and hasty; and he had the infirmities as well as sanctity of an Elijah.‡

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* Ibid. p. 183. † Ibid. p. 215. ‡ Ibid. p. 221.

His services were much sought by individuals and churches in the office of a peacemaker. Several letters, written and received by him on such occasions, remain, and show the confidence which was placed in his moderation and wisdom.—In 1740, some apprehension, it seems, was felt, of *a breach among the ministers and in the lecture*, occasioned by two sermons, one preached by Mr. Hooper of the West Church, the other, probably, by Dr. Chauncy. Dr. Colman, as usual, was employed to heal the schism. There is a note from him to Dr. Chauncy, requesting, for himself and the three other senior ministers, an interview with that gentleman 'for a free brotherly discourse.' No answer is preserved, and it does not appear what reception the proposition met. From an amicable correspondence, which took place, at the same time, between Dr. Colman and Mr. Hooper, it appears, that the matter of suspicion was some views, which had been advanced concerning the justice and mercy of God,—very probably the rudiments of the system, which Dr. Chauncy afterwards expounded at length.—Mr. Hooper, in 1746, left his society and became rector of Trinity Church. Dr. Colman records the baptism by him of two children 'at Mr. Hooper's, on his desertion.'

Besides his numerous letters on publick concerns, he maintained an extensive correspondence of friendship with eminent individuals at home and abroad, among whom were Dr. Hoadly, Dr. Watts, and Dr. Kennett, bishop of Peterborough. A complimentary letter from him to Bishop Hoadly, then of Bangor, occasioned by the publication of his Common Rights of Subjects, is preserved in the MS. volume, to which I have referred, as also a letter from London, in which Gov. Belcher informs him of the circumstances of his appointment to the chair of the commonwealth. I have been told, that a manuscript volume, containing letters which passed between him and Dr. Watts, was missing from the library of the Historical Society, at the time of the controversy occasioned by the election of Dr. Ware to the divinity chair in 1805, and has never been recovered.

'If any should inquire concerning the person of Dr. Colman'—'his form was spare and slender, but of a stature tall and erect above the common height; his complexion fair and delicate, his aspect and mien benign and graceful; and his whole appearance amiable and venerable. There was a peculiar flame and dignity in his eye, which he could soften and manage with all the beauty and force of oratory, but still natural, and without the least affectation.—And his neat and clean manner of dress, and genteel, complaisant behaviour, politeness and elegance in conversation, set off his person to the best advantage.'*

'He was of a tender constitution from his birth,'† and 'when he

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* Ibid. p. 231. † Ibid. p. 1.

pronounced the publick oration in taking his master's degree, his thin and slender appearance, his soft and delicate voice, and the red spots in his cheeks, caused the audience in general to conclude him bordering on a consumption, and to be designed but for a few weeks of life.'* 'His tender constitution and often infirmities, together with many sudden and threatening shocks on his health by acute diseases, were earnest and quickening mementos to him of his frailty and mortality.'† By strict regularity of living, however, he retained sufficient health for his life and labours to cease together. He preached the Lord's day previous to, and rose as usual on the morning of his death.

His family is extinct. John Dennie, whom Turell calls, in his biography, 'the only lamp the doctor left burning in his house at his decease,' died childless. The late Mrs. Ward, wife of Rev. Ephraim Ward of Brookfield, was a grandaughter of John Colman, brother of the doctor.

(13.) p. 12. To say as much as this of Cotton Mather, is certainly to do him no injustice. That he had great application and a wonderful memory, there is of course no disputing; but I apprehend that he cannot be said to have possessed any faculty besides that of memory in remarkable strength. Like most other persons of such comprehensive pretensions, he was extremely inaccurate. No one, probably, now relies on his historical writings as authority, when they are unsupported by other evidence. His estimation of his own importance was also altogether unreasonable. At two different vacancies in the presidency of the college, he kept fasts to seek direction in the course which he should pursue when appointed to that office. Many of the representatives favoured his claim; but the corporation four times passed him by, and chose more competent men. While Leverett was president, the Mathers seldom attended the overseers' meetings, and Cotton Mather was never of the corporation.

We have seen how the ministerial intercourse between Cotton Mather and Dr. Colman began. The dispute does not appear to have left any permanent resentment in the mind of the latter. His funeral sermon, from Gen. v. 24, not only breathes a most affectionate and noble spirit, but one is inclined to think, that its panegyrick would have been more qualified, had not the author feared, that their former relation might bias him to do Mather less than justice.

(14.) p. 12. In his funeral sermon upon William Cooper, than which nothing can be more affectionate, he says, 'if in any particular point I could not act with him, yet he evidently appeared to me to act, as he professed, as *of sincerity*, in the sight of God, and as his conscience com-

* Ibid. p. 3. † Ibid. p. 224.

manded him.' Good men are apt to think the times in which they live degenerate. Colman says, in his sermon just quoted, 'It is a time of decay. Let us, therefore, the rather be strengthening the things that remain and are ready to die;' and, in his address in that sermon to candidates for the ministry, 'Your times are like to be harder than ours, more loose and careless, more evil and trying.' And again, in his sermon on the general fast, March 22, 1716: 'We are sadly on the decay as to serious piety and vital religion. We have lost our first love, life, and zeal. Our fathers, where are they,—their spirit of devotion, their sobriety and temperance, their godliness and honesty? Sensuality, worldliness and pride are grown up in the place of these,—profaneness, lukewarmness and hypocrisy, selfishness and unrighteousness.'

(15.) p. 12. Dr. Colman was frequently employed by the general court in draughting letters and addresses, and held extensive correspondence, upon the affairs of the colony, with the governours and agents, and with dissenting gentlemen in England. He also wrote several addresses to the king and ministry, in behalf of the clergy of Massachusetts. He was, it seems, 'blamed by some for interfering at all with civil and secular matters. But,' asks his biographer, 'must a person, who knows well the interest of his country, and is capable of serving it, and saving it too, when sinking, be silent only because he is a minister? Is he nothing else? Is he not a subject of his prince, and a member of the commonwealth?'

He was very active in introducing the practice of inoculation for the small pox. 'Of 5889, who took it in Boston' in the year 1721, '844 died. Inoculation was introduced upon this occasion, contrary to the minds of the inhabitants in general, and not without hazard to the lives of those who promoted it, from the rage of the people.'* Professional and religious bigotry combined to oppose it. A bill to prohibit it passed the house of representatives, and was only stopped in the council. The practice was however persevered in by Dr. Boylston, who was manfully defended by Mather and Colman. The latter published, in 1721, *Some Observations on the New Method of receiving the Small Pox by ingrafting, or inoculating*, dedicated to President Leverett. There is a curious example of the spirit, which this dispute elicited, in a sermon preached in London by Mr. Mussey in 1722, and reprinted in Boston. The text is Job ii. 7, and the doctrine, that Satan was the first inoculator.

Dr. Colman published a pamphlet in 1719 in favour of the erection of a market-house, a measure which, at that time, and until several years after, when one market-house was destroyed, and the two others injured by a mob, occasioned much excitement among the citizens.

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* Hutchinson's History, II. 247.

(16.) p. 12. I SUPPOSE the college is not more indebted to any other man than to Dr. Colman. While a fellow, he appears to have been chiefly relied upon for the performance of the most important of the duties incident to that trust. 'The most remote step,' says he, 'to sap and undermine our college, I would carefully observe, and instantly and openly oppose, and have made it the business of my life to do so, with caution and courage.' No opportunity to promote its welfare, by means of his influence with others, was lost. Samuel Holden, governour of the bank of England, was son of Mrs. Parkhurst, in whose family Colman was a guest while in that country. In his funeral sermon, delivered before the government, at the Thursday lecture, he says, that he received from Holden, at different times, near £5000, New England currency, for charitable uses. After Holden's death, his daughters built the chapel at Cambridge, which bears their name. The benefactions received by Dr. Colman for the college, from Thomas Hollis, were reckoned by him at £5400. Besides a supply of Greek and Hebrew types, and valuable additions to the library, he founded ten scholarships, and the professorships of divinity and natural philosophy, and furnished an apparatus for the use of the latter.

In a letter to the bishop of Peterborough, soon after declining the office of president, Dr. Colman says, 'I am not well in the opinion of our house of representatives of late years, on whom the president depends for his subsistence; and they could not have pinched me without the chair's suffering with me, which I could by no means consent it should do for my sake. As for the catholick spirit, which makes your lordship wish to see me in that honourable station,—it is the very spirit of our college, and has been so these forty years past; and if I have ever shone in your lordship's eyes on that account, here I learned it thirty years since; and when I visited the famous universities and private academies in England, I was proud of my own humble education here in our Cambridge, because of the catholick air I had there breathed in.'

He also procured many valuable books for the library of Yale College. When that society received the *Dean's bounty*, he was alarmed lest the benefaction should be coupled with conditions adverse to the purity of the churches, and wrote letters to the rector and some of the trustees, cautioning them to beware of making concessions to Episcopacy. In one of these letters, he inquires concerning the truth of a report, that Arminianism had gained ground in that college.

(17.) p. 12. THE proposal for this contribution, directed to 'the ministers and churches of Christ, through this and the neighbouring provinces,' was found among his papers, labelled *My own.* The plan was, for 'every particular church' to provide, from collections at the annual fast and thanksgiving, and from 'private communications,' 'a constant and

ready fund for uses of piety and charity, as they may see occasion.' This fund was to be 'lodged in the hands of the deacons of each of the churches where it is gathered, or whomsoever the church shall appoint to that trust,' and the 'first and main intention' of it to 'be the propagation of religion in ungospelized places; and the dispersing bibles, catechisms, and other instruments of piety among the poor.'

(18.) p. 13. THE second of Dr. Colman's three marriages was with the widow of Pres. Leverett. His biographer is as reserved concerning this connexion, as he is warm in his eulogies of the other two. None of Dr. Colman's children survived him. His only son died in infancy, and his oldest daughter, to whom he was tenderly attached, twelve years before himself. The misconduct of another daughter was the great affliction of his life.

(19.) p. 14. THE overseers approved the election of Dr. Colman for president by a unanimous vote. The reference in the vote of the representatives to 'this being a matter of great weight and importance, especially to the establishment of the churches in this province, as well as to the college,' seems to point to Dr. Colman's heterodox views of church order as the cause of their opposition. In the course of the debate he was however declared to be 'a man of no learning compared with Dr. Mather,' who was the popular candidate.

(20.) p. 15. IN 1741, eighty-five persons became communicants with the Church in Brattle Square, and in 1742, forty-two. An anonymous writer of the time says, in reference to Cooper's preaching, 'that pulpit, which had been consecrated by the *first sermon* of the glorious itinerant, has echoed nothing ever since but his praise and the glory of his work.' If this was accurate, the first sermon must have been preached at a lecture, as Whitefield says, in one of his letters to Dr. Chauncy: 'I was but three Lord's days in Boston. The first I heard the Rev. Dr. Colman in the forenoon, notwithstanding he asked me to preach after he was up in the pulpit, and had finished the first prayer. I would also have been an auditor in the afternoon, had not Mr. Foxcroft pressed me to preach for him.' Mr. Ashley, against whom Cooper wrote for preaching a sermon in the latter's desk reflecting on the disorders of the times, after referring in his reply to the alleged dissatisfaction of some of his hearers, adds, 'these are not half the number of those who heard me and gave me thanks.' That Dr. Colman was believed to be of their mind, is hinted by the anonymous writer above referred to, in another pamphlet. Mr. Cooper, he says, gives no account of his colleague's 'opinion of this sermon, though he was present at the delivery of it. But the reason of this may be easily guessed; for the doctor has given too many proofs

of his good sense and fine taste, to leave room for the world to doubt of his sentiments in this matter.' Dr. Colman wrote, in a letter to Mr. Williams of Lebanon, 'It is, at this day, enough to make the heart of a sober and considerate Christian bleed within him, to hear of the sore rents and divisions made by Mr. Davenport and others in a great number of towns and churches throughout our provinces. Almost all on Long Island are thus broken to pieces, and so are many in Connecticut, and with us of the Massachusetts to a sorrowful degree.' And, in his sermon at the ordination of S. Cooper, he expresses his 'wish before God and in his fear, that those among ourselves, who have of late years taken upon them to go about exhorting and preaching, grossly unfurnished with ministerial gifts and knowledge, would suffer those words of the Lord, [Jeremiah xxiii. 31, 32,] to sink deep into their hearts, to check them in their bold career, and blind censures of many faithful pastors, into whose folds they are daily breaking, and because of the mildness of our spirits towards them, seem to grow the more bold and fierce. And it were greatly to be wished, that people would beware of such straggling, illiterate teachers, and avoid them, in whatever appearances of sheep's clothing they may come.' Cooper's feeling on the subject appears from the following extract of a preface written by him for a sermon by Jonathan Edwards, about a year after the revival began: 'If any are resolutely set to disbelieve this work, to reproach and oppose it, they must be left to the free, sovereign power and mercy of God to enlighten and rescue them. These, if they have had opportunity to be rightly informed, I am ready to think, would have been disbelievers and opposers of the miracles and mission of our Saviour, had they lived in his day. The malignity, which some of them have discovered, to me approaches near to the unpardonable sin; and they had need beware, lest they indeed sin the sin which is unto death.'

(21.) p. 15. Mr. Cooper was a native of Boston. His father died when he was very young. His mother was called by Colman, in his sermon upon her death, 'the woman that one would have wished to be born of.' He was graduated in 1712, and chosen president in 1737. The following extract from the overseers' records relates to his election:

'At an overseers' meeting at the college, 4th May, 1737,

'The forenoon was spent in prayer.

'P. M. The overseers, having given their advice to the corporation by a Latin speech made by the governour about the general qualifications of a president, the corporation withdrew.

'The corporation, returning to the overseers' board, informed them, that they had endeavoured to come to the choice of a president, but could not then come to a decisive vote, and therefore thought it needful to take some further time to deliberate on that affair, and hoped, the honourable and reverend overseers would agree with them in that their thought; and then

the corporation withdrew. And, after some time, the overseers sent for the corporation, and told them, that they expected the corporation would present their choice of a president to them at their next meeting, which would be the 26th instant.'

'At an overseers' meeting, at the council chamber, Boston, 26th May, 1737,

'Two votes of the corporation, respecting the choice of the Rev. William Cooper to the office of president of Harvard College, were read at the board.

'Whereupon immediately there was read a letter from Mr. Cooper to the overseers, in which he said, that "having been informed by a message from the reverend corporation of the college of his election to be president of that society, and that the said election was this day to be presented to the board of overseers, and being unwilling that the honourable and reverend board should have any needless trouble given them, or the settlement of the college be at all delayed on his account, he took this first opportunity wholly to excuse himself from that honour and trust."' President Holyoke was soon after elected.

'I am a witness,' says Colman, in his sermon at Cooper's funeral, 'to his early, serious and steady inclinations to serve God and his generation, by his holy will, in the work of the ministry; and that in his childhood he was in this a Timothy, that he knew the holy Scripture and studied his Bible, that he might be made wise to salvation.' 'On the day that he heard the first sermon that was preached in this house, being then but seven years old, he set himself to read like me as soon as he came home; and I ought to thank God if I have served any way to the forming him for his since eminent pulpit-services, and in particular his method of preaching Christ and Scripture: So a torch may be light at a farthing candle.' 'His profiting at school and college was remarkable, like his diligent study.' 'He came out at once, to a very great degree, a perfect preacher, when he first appeared in the pulpit at Cambridge, as Mr. President Leverett at the time observed to me.' 'With what light and power (by the help of God) he has since continued to preach the doctrines of grace, with the laws and motives of the gospel, is known to you all.' 'His sermons were well studied, smelt of the lamp, and told us how well his head and heart had been labouring for us from week to week; and how intent his mind and desire was, so to speak to us in the name of God, and from his oracles, as might best inform our minds, strike our affections, and enter into our consciences. But when he led us in prayers and supplication, praises and thanksgivings to God, in one administration and another, more especially of the sacraments of the New Testament, baptism and the Lord's supper; then his eminence appeared, in such a flow, propriety and fulness, as could not but often surprize the intelligent worshipper, and bear away the spiritual and truly devout, as on angels' wings, toward heaven. He came near to the throne,

and filled his mouth with arguments.' 'In the pulpit and out of it, he was, like Phinehas, zealous for his God, a faithful reprover of sin, and earnest to make atonement for it.' 'He neither sought glory of men, nor feared the faces of a multitude, nor did the contempt of families terrify him: He was endowed and formed to lead, advise and execute; and indeed was not easily turned. He thought, judged and fixed, and then it was hard to move him. God pleased greatly to own his ministry, publick and private, for saving good to souls, and gave him many seals of it, more especially (as he judged) of late years, in whom he had much joy, and they a vast honour and reverence for him.' 'He is gone from us in the prime of life and usefulness, while his strength was firm, promising many more years of service.' 'I can truly say, (as I said in tears over the dear remains on the day of its interment,) that, had I the like confidence of my own actual readiness to be offered, I had much rather, for your sake and the churches' through the land, have chosen to die in his stead, might he have lived to my years, and served on to the glory of God.'

In the letter quoted page 13, Dr. Chauncy characterized Mr. Cooper as 'a good preacher, eminently gifted in prayer, and a man of good understanding, though not endowed with a great deal of learning, or an uncommon strength in any of his powers.'

Mr. Cooper published, in 1721, a very spirited and judicious pamphlet in the controversy respecting inoculation for the small pox.

The following is the most complete list I have been able to make of his other publications:

A sermon on the incomprehensibleness of God. 17—
——— shewing how and why young people should cleanse their way. 1716.
——— addressed to young people on a day of prayer, March 5, 1723. 'God's concern for a godly seed.'
——— on the death of John Corey. 1726.
Blessedness of the tried saint. 1727.
A sermon on early piety. 1728.
——— on the reality, extremity and absolute certainty of hell torments. 1732.
——— on the death of Lieut. Gov. Tailer. 1732.
——— on the death of Moses Abbot. 1734.
——— at the ordination of Robert Breck at Springfield. 1736.
——— on winter. Concio Hyemalis. 1737.
——— on the death of the Rev. Peter Thacher. 1739.
The doctrine of predestination into life explained and vindicated, in four sermons. 1740. Reprinted in London, 1765, and in Boston, 1804.

A sermon delivered on the day of general election. 1740.

——— from Luke xvii. 34, 35, 36, preached at the Old South church. 1741.

Two sermons preached at Portsmouth, N. H. 1741.

Mr. Cooper was moderator of the council when he preached the ordination sermon at Springfield. The occasion was attended with great excitement. Mr. Breck was obnoxious to the Hampshire Association, being accused, among other things, of denying the authenticity of 1 John, v. 7, and of maintaining, 'that God might, consistent with his justice, forgive sin without any satisfaction;' 'that, upon supposition that the decrees of God were absolute or unchangeable, he saw no encouragement to duty, seeing then, let men do what they could, or neglect, it could not alter their condition;' 'that it was unjust for God to punish men for not doing what was not now in their power;' and 'that the heathen that lived up to the light of nature, should not be damned for want of faith in Christ.' He however satisfied the Boston ministers of his orthodoxy on these points, and three of them, Messrs. Cooper, Welsteed, and Samuel Mather, with Mr. Cooke of Sudbury, and three ministers of Hampshire, composed the council for his ordination, which met October 7, 1735. While they were hearing the charges against Mr. Breck, three justices came from Northampton, and, at the instance of the disaffected in Springfield, and their advisers, signed a warrant 'to apprehend that part of the council, that did not belong to the county of Hampshire.' In consequence of the misgivings of one of them, it was not served; but Mr. Breck was apprehended while before the council, and taken to Connecticut 'to answer to such things as should be objected to him.' He was released the following day. The council, after reading, on the next Sunday, a result, 'advising the first church in Springfield to continue their regards to him,' adjourned to meet in Boston ten days after. The business came into the general court, upon the complaint of the parish, and, it having been decreed by the representatives, after a long hearing, that the council was regularly constituted, the ordination proceeded January 26.

The dispute led to a *Narrative of the Proceedings of those Ministers of the County of Hampshire, &c. written by themselves*, which was followed, the same year, by a pamphlet of nearly a hundred pages, entitled an *Examination of, and some Answer to a Pamphlet, entitled a Narrative, &c.* and this, in 1737, was answered in a *Letter to the Author of the Pamphlet, called an Answer to the Hampshire Narrative.* The *Examination*, &c. is assumed in the *Letter* to be written by Mr. Cooper. If he wrote it, he did few things more honourable to him. It well expounds the true doctrine concerning the rights of churches, the constitution of councils, and the impropriety of interference on the part of associations. It speaks of the

Hampshire ministers as *Presbyterian ministers.* 'They were inquired of,' it is said of the Springfield church, 'whether they had, by any vote, obliged themselves to refer their concerns only to the ministers and churches of that Association. And they declared, No; that, though such a vote had once been projected in the Association, and offered to the churches, and some of the churches had been brought into it, yet, that this church of Springfield, and some others in the county, had refused it.' The authors of the *Letter* say: 'Though now, possibly, your heat of spirit, and contempt of us, may forbid any self-reflections, yet will it always be a comfort to you to think, that you have obtained the victory, and got your will in this case, and have been the instrument of rending the religious state of this county, that before always flourished in an undisturbed and happy union, our religious affairs being, with peace and love, and general consent, managed within ourselves? Will you always be glad, that you have broken up that order, that has hitherto been maintained among the ministers of the county, for the preservation of the purity of doctrine among us, and have laid us under an incapacity for defending ourselves any more from encroaching errour, by opening a door, that candidates for the ministry amongst us may go where they will for their judges and approvers?'

During the joint ministry of Colman and W. Cooper, baptism was administered to 1721 persons. The greater part of these were infants, who were generally baptized a few days, and often a few hours after their birth, but very rarely in private. During the first years, several adults were baptized, among whom I observe the name of one of the *undertakers* of the church, and another person, named Peregrine White, who was eighty-four years old. The habit of the colleagues was to alternate by months in the administration of this ordinance, till March, 1738, when Dr. Colman records, 'Henceforward I take the forenoon exercise, and leave the baptisms (as at times of late I have done) to Mr. Cooper.' Baptism was sometimes administered by a neighbouring minister.—Within the same period, 668 persons were received to full communion, viz. 222 men, and 446 women. The period of most rapid increase, was in the year 1728, 'after the earthquake,' as is particularly recorded. In January of that year 27 joined the Church, in February 16, and in March 17. The excitement was extensive. Hutchinson says, Hist. II. 327, 'There was a very general apprehension of danger, of destruction, and death; and many, who had very little sense of religion before, appeared to be very serious and devout penitents; but, too generally, as the fears of another earthquake went off, the religious impressions went with them, and they, who had been the subjects of both, returned to their former course of life.'

March 8, 1718, it was voted, to appropriate to the poor one half of the sums contributed monthly by communicants, provided this half did not

exceed ten pounds annually; 'the other to be applied to the further supply of the communion table with plate.'

In 1720 was instituted 'a monthly lecture to be held the afternoon of every Friday before the administration of the Lord's supper,' and supplied by the pastors of the First Church, and of the Church in Brattle Square. March 4, Dr. Colman preached the first sermon at this lecture, from Exodus xxiv. 9, 10, 11. It has been maintained to the present time.

February 10, 1723. The Church voted 'the keeping of a day of prayer for the effusion of the spirit of grace upon the children of the flock, and the first Tuesday in March was fixed on for the time.' The sermons of both pastors on that occasion were printed.

'December 26, 1736. The Church were informed of the desires of Joseph Rix, Samuel Sprague, John Pierce, to be dismissed from their relation to us, in order to their embodying with brethren from other churches, for the worship of God in New Boston, and their prayer was granted, and the next day the pastors gave them letters of dismission.' This is the only instance, which I find recorded by either of my predecessors, of such a vote being passed by the Church.

A weekly Tuesday evening lecture was set up October 21, 1740. In his sermon on that occasion, from Isaiah lx. 8, Dr. Colman is lavish in his praise of Whitefield. No notice is taken of this lecture in the records, except that Dr. Colman incidentally mentions, that Cooper was present at it the Tuesday before his death. It was kept up as late as January 30, 1750, as there is a published sermon of Foxcroft, which was preached there at that time. It has not been maintained within the memory of any of the Society, with whom I have conversed.

'September 10, 1739. A committee appointed,' the preceding year, 'to consider of a change of version of the Psalms, made their report in the negative, that at present they could not advise to any new version.' 'Soon after, the committee met, and applied to our good brethren, Mr. Macom and Mr. Johnson, and prevailed with 'em to sit together, and lead us in the ordinance of singing.'

For several years the 'prudentials' of the Society were managed by the undertakers. 'July 4, 1715, was the first publick meeting of the whole congregation,' the object of which was to take measures towards obtaining a colleague pastor. In 1721, in the 'time of distress by the small pox, and upon the removal of many out of the town,' there was a deficiency in the voluntary weekly collections, which were made for the support of the ministry. A committee was accordingly appointed 'to treat with the proprietors of the house, about applying part of the money in their hands.' This the proprietors reluctantly consented to do, conceiving it better, as they said, 'that the aforesaid money be kept in bank for the defraying of all contingent charges, that will necessarily and frequently arise on the house; and that, upon every occasion, we may not be put to the trouble of

calling the congregation together to raise the money, in a method yet to be contrived and agreed upon; that while the grass grows, the steed starves.' From this time, a committee, consisting of a treasurer, and from four to six others, was annually chosen 'for the managing the affairs of the house, pews, &c.'

When Mr. Cooper was 'about to marry,' the Society voted, that his salary be three pounds five shillings a week; that his 'firewood be allowed him,' and that he 'be allowed a house to dwell in.' In 1725, the salaries of the colleagues were fixed at four pounds a week each, and 'the congregation were pleased also to vote Mr. Colman thirty pounds this year for house-rent; being the first house-rent ever allowed to him, at the end of twenty-six years.' In 1730, the salaries were raised to six pounds, and, in 1742, to eight pounds a week, 'besides wood and house-rent as in the years past.' 'Considering the fall of money and the dearness of provisions,' extraordinary contributions were also made, from time to time, for the pastors.

The contributions for the poor, customary with us upon the days of annual thanksgiving and fast, began to be taken in 1726. For several years they were directed, from time to time, by a special vote, and the sums collected were sometimes appropriated to meeting the expenses of the Society. These were still defrayed by voluntary contributions on the Lord's day, which often fell short. In 1732, a vote passed to inform the pew-holders, 'that it is expected, that every one, that has a pew below, contribute, at least, half a crown every sabbath, and they that have pews in the gallery, each one, at least, eighteen pence.' The evil still remaining, it was voted, four years after, 'that, for time to come, a subscription be made by every contributor, what he will annually give towards the support of the worship of God among us, to prevent any future annual deficiencies.'

(22.) p. 15. During the joint ministry of Dr. Colman and S. Cooper, 70 persons were baptized, and 11 became communicants, viz. 3 men and 8 women. In 1744, the salary of Dr. Colman was raised to £9 a week. In 1746, £10 a week was voted to each of the ministers, and £80 a year for house-rent. The collection for the poor on thanksgiving day, 1745, amounted to £172, and on fast day, 1746, to £132.

In the records, thus far, there is observable a great nicety in the application of titles. In the list of marriages, the appellations Mr. and Mrs. always correspond to one another. They are very sparingly used, and, as if justice had been at first withholden, through this extreme caution, they are, in some instances, inserted by a *caret*. In one place is found the singular combination of The Rev. Jo. Leverett, Esq.

(23.) p. 16. There was, perhaps, an intimation of Dr. Colman's wishes in a sermon preached soon after the death of his first colleague, in

which he said, 'God forbid that I should cease to pray for you, that *another Cooper* (I mean one like the deceased) be set over you in the Lord; a man of learning, parts, and powers, such as this place so much wants and calls for.' Mr. Cooper preached once a fortnight, from the time of his invitation till he was ordained. 'April 1st, 1746, he gave, in a sermon, a confession of his faith, to the general satisfaction of the audience.' The ordaining council consisted of the churches of Boston, Charlestown, and Cambridge. Mr. Webb prayed, Dr. Colman preached from Isaiah vi. 8, Dr. Sewall gave the Charge, and Mr. Prince the Right Hand of Fellowship. A discretion, which has since been understood to belong to the council, was on this occasion exercised by the congregation, who 'voted, at the request of the reverend pastor, Dr. Colman, that, in case he find himself disabled by the infirmities of age, or bodily weakness, to preside in the proposed ordination, pray, and give the charge, with the imposition of the hands of the presbytery, then that he be desired to request the Rev. Dr. Sewall, in the name of the Church, to preside and lead in that part of the solemnity.' Mr. Prince, however, spoke in his part of the service, of being 'directed by the reverend pastors and other messengers of the several churches, in council here convened.'

(24.) p. 17. As early as 1754, Dr. Cooper published the *Crisis*, a spirited and well written pamphlet, against the project of an excise, which was favoured by many of his friends, the Whigs, and, after being adopted by the representatives, met, for a time, an unexpected obstacle in the governour. Before and during the revolutionary struggle, Dr. Cooper contributed largely to the Boston Gazette and the Independent Ledger. He was in constant correspondence with our ambassadors, and other persons of note, in France, and on terms of confidential intimacy with the French officers in this country. In calling him, in the paragraph to which this note refers, 'the leading divine of his country and time,' it was not intended to claim for him a place above such men as Dr. Chauncy and Dr. Mayhew. But the peculiar character of the former, and the prejudices, which existed against the latter on the score of doctrine, prevented them from taking that place among the clergy, which was conceded to Dr. Cooper.

(25.) p. 17. Dr. Cooper was born March 28, 1725; baptized April 4th, following; and graduated in 1743, the year of his father's death. He lived at different times in a house on the south side of Cambridge Street, at the entrance of Bowdoin Square, now occupied by Dr. Spooner; in a house at the N. W. corner of Dassett's Alley, into which Dr. Colman had moved from State Street in 1715, and which, in 1769, was bought of Stephen Deblois by the Society for a parsonage, for £566.13.4; in the house in Brattle Square, opposite to the church, now occupied by Mrs.

Turell; and in the parsonage, in Court Street, where James Otis had before had his dwelling and office. A week or two before the battle of Lexington, he removed to Waltham or Weston, and remained in one or both of these places, often making visits to the camp at Cambridge, till the British evacuated the town. Though his death was at last sudden, he had been sick for some weeks. At his funeral, which took place on the afternoon of a monthly lecture, Dr. Clark preached from Acts xx. 38. The following paragraphs are extracted from the sermon:

'Justly should I incur the censure of his friends, and greatly should I injure the memory of Dr. Cooper, should I not say, he was a *peculiar ornament* to this religious Society. His talents as a minister were conspicuous to all; and they have met with universal applause. You know with what plainness, and, at the same time, with what elegance, he displayed the grace of the gospel. You know with what brilliancy of style he adorned the moral virtues; and how powerfully he recommended them to universal practice. When the joys of a better world employed his discourse, can you ever forget the elevated strains in which he described them? And his prayers,—surely they must be remembered, when his qualifications for the other duties of his office, and his many shining accomplishments are forgotten! If those, who constantly attended upon his ministry are not warmed with the love of virtue; if they are not charmed with the beauty of holiness; if they are not transported with the grace of the gospel; must they not blame their own insensibility? *Remember, therefore, how you have seen, and heard, and hold fast, and repent.*

'But the place, in which I now stand, was not the only theatre, on which he appeared with such applause. In private, also, he displayed his talents for the office he sustained. With peculiar facility could he enter into the feelings of others, and adjust his conversation to the particular state of their minds. He could *raise the bowed down, and encourage the feeble hearted.* In the house of mourning, he could light up joy. He could inspire those, who were approaching the shades of death, with Christian fortitude. And, by expatiating on the mercy of God, and the merits of a Saviour, he could revive those, who were ready to despair. Thus various and accomplished his character, how justly are you affected on this occasion!

'However, the people of his charge are not the only persons, who mourn this event. The death of their honourable pastor is a general calamity. It is severely felt by all our societies; and by that, in a particular manner, which has been so long united with this Church in a stated lecture. It is felt by this town, which gloried in him no less as a citizen, than a minister of the gospel. It is felt by the University, to whose honour and interests he was passionately devoted. The governours of that learned society will testify, how ardently he laboured to raise it to superiour

eminence ; and how he encouraged those sciences, the sweets of which he had so early, and so liberally tasted. His death will be lamented by this commonwealth ; and most sincerely by some of the first characters in it ; for with them he was intimately connected, and they distinguished him by every publick token of respect.

'In one word, his death will be a common loss to these American states ; for, as a patriot, he was no less celebrated, than as a divine. Well acquainted with the interests of his country, he constantly and ardently pursued them. But while, as a statesman, he discerned what would tend to our glory and happiness, as a minister of religion he prayed it might not be hid from our eyes. And you can tell with what fervour he offered up his supplications.

'I might now descend to the more ornamental parts of his character. I might display him as the familiar friend, and the entertaining companion. I might remind you of his correct and elegant taste ; and that most engaging politeness, which rendered him so agreeable in every private circle. But why should I aggravate a wound, which already bleeds too much? Why should I call up the pleasing image of a person, whom *you shall see no more ?*'

In an obituary notice, appended to the sermon, which was first published in the Continental Journal, and ascribed to the pen of the late Gov. Sullivan, it is said, 'The nature of his illness, which, from the first, he apprehended would be his last, was such as rendered him, some part of the time, incapable of conversation.—He had, however, intervals of recollection. At these times he informed his friends, that he was perfectly reconciled to whatever Heaven should appoint ; willing rather to be absent from the body and present with the Lord ; that his hopes and consolations sprang from a belief of those evangelical truths, which he had preached to others ; that he wished not to be detained any longer from that higher state of perfection and happiness, which the gospel had opened to his view.

'He declared his great satisfaction in seeing his country in peace, and possessed of freedom and independence ; and his hopes, that, by their virtue and publick spirit, they would shew the world, that they were not unworthy those inestimable blessings.'

The following are some lines from a *Monody*, which appeared in the Independent Chronicle of January 8, 1784:

'Tis done ! from earth th' illustrious prophet flies,
Cooper, the all-accomplish'd Cooper, dies !
That bosom, where benevolence abode ;
That form, where nature every grace bestow'd ;
That eye, where soft persuasion sweetly smil'd,
Illum'd the heart, and every care beguil'd ;

That tongue, which long, in virtue's cause, combin'd
Reason and truth, and eloquence refin'd,
Finished and fraught with all the sacred lore,—
Is cold—is lifeless—and must charm no more!
While the pure spirit, which the whole inform'd,
Glowed in the bosom, and the features warm'd,
Flown upward, free of elemental clay,
Explores new mansions in the fields of day.'

'Enlighten'd wisdom crown'd thy youthful head,
Fair science nurs'd thee, and the muses bred;
And taste, enamour'd, woo'd to vernal bowers,
And wreath'd, a favourite, with her choicest flowers;
While, pleas'd, religion to thy care consign'd
Her noblest aim, the bliss of human kind.
Yon hallow'd temple and thy flock forlorn
Now vainly seek thee on th' accustom'd morn;
The sacred morn, that usher'd holy days
All dedicate to pious prayer and praise.
When on those lips whole auditories hung,
And truths divine came brilliant from thy tongue,
Then did devotion beautifully climb,
In glowing pathos, and the truth sublime;
Extend to future worlds our wond'ring sight,
And ravish with ineffable delight.
Form'd to excel in each ennobled part
That burnish'd life, or humaniz'd the heart,
How did thy bright example recommend
The parent, partner, citizen and friend!
Warm in affection, wise with finished ease,
"Intent to reason, or polite to please,"
In private paths, in every publick line,
The best associate, statesman and divine!'

Dr. Cooper maintained an extensive correspondence in America and Europe. He was an active member of the Society for propagating the Gospel, and was one of the projectors, and the first vice-president of the American Academy of Arts and Sciences. The University of Edinburgh sent him a diploma of doctor of divinity. He was a useful friend to the College. When the library was burned in 1764, he was very active in procuring means to repair the loss, and was a fellow from 1767 till his death. The following extract from the minutes of the overseers, relates to his election to the presidency:

'At a meeting of the overseers, 10 February, 1774, Dr. Eliot presented the following vote of the corporation:

'"At a meeting of the corporation, 7 February, 1774, Dr. Winthrop having declined accepting the office of president, the corporation proceeded to bring in their written votes for a president, and it appeared, that the Rev. Dr. Cooper of Boston was chosen."

'The question being put, the said election was approved. Before the meeting was dissolved, a letter was sent from Dr. C. in which he wholly excused himself from engaging in the duties of the station, to which he had been invited.'

He published sermons:

On the artillery election day, 1751;
Before the Society for encouraging Industry, 1753;
At the general election, 1756;
On the reduction of Quebec, 1759;
At the ordination of the Rev. Joseph Jackson, 1760;
On the death of George II. 1761;
At the Dudleian lecture in Harvard College, 1775;
On the commencement of the new constitution of Massachusetts, October 25, 1780.

They are all compositions of very uncommon force and finish. The sermon on the commencement of the new constitution, may, perhaps, be reckoned the best, and the Dudleian lecture the most indifferent. In all of them, I remember but one or two expressions, which a minister of the class now called liberal might not have written. These occur in a compendious sketch of the Christian system, in the excellent discourse at the ordination of Mr. Jackson, and they are so general, that I know not whether they should be named as an exception. The peculiarities of orthodoxy are avoided where the subject seems to lead to them, and the only doxology, which I have observed to be used, is that, 1 Tim. i. 17, of which Unitarians are now left in almost unparticipated possession. 'His religious sentiments,' it is said in the obituary notice above quoted, 'were rational and catholick, being drawn from the gospel of Christ. In them he was ever steady, and, though a friend to the rights of conscience, and a free inquiry, he yet wished to avoid, in his common discourses, those nice and needless distinctions, which had too often proved detrimental to Christian love and union.'

Rev. William Cooper was twice married; to Judith Sewall, and Mary Foye, daughter of the town treasurer. Of his latter marriage, there was a posthumous child; a daughter, named Mary. She married Dr. Samuel Gardner of Milton, and had four children; a son, John, who married a

daughter of the late Treasurer Jackson; and three daughters, one of whom is the wife of John Amory, Esq. By his first marriage, William Cooper had three sons; Thomas, who died young; William, and Samuel; and one daughter, Judith. She married Dr. John Seaver, and William Rand of Kingston, and left a daughter, Lucy, and a son, William. Some of her descendants are now living in that place. Rev. William Cooper's son William was town clerk of Boston. He died December, 1809, at the age of eighty-eight. A son of his is living at Machias, Maine. Samuel Cooper married Judith, a sister of the late Dr. Bulfinch. He had two children, Judith and Abigail. The former married Col. Gabriel Johonnot, and died in Boston, leaving one son, Samuel Cooper, who died in Martinique, leaving four children, of whom I learn nothing. The latter, Mrs. Hixon, is now living, a widow, in Concord.

The following, in Dr. Cooper's hand-writing, is on a loose leaf on the files of the Church:

'Oct. 8, 1753. The Church and congregation met, according to adjournment; and the report of the committee, Mr. Dan. Greenleaf moderator, Mr. Lovell, &c. chosen the last meeting to consider if it might be proper to change the version of Psalms we now sing for some other, was read. The report as follows;——but inasmuch as there were but few brethren present, it was voted to defer the consideration of this report to the next meeting, on the first Monday in November; and the brethren present were desired to inform those that were absent of the committee's report; and to confer together upon this stead.

'Nov. 4, Lord's day. I notified the brethren of the Church and congregation of their meeting the next day, according to adjournment; mentioned the affair of the Psalms; and pressed a general attendance upon an affair so important, and that so much concerned every stated worshipper among us.

'Nov. 5. The report of the committee for the Psalms was read, and accepted. It was then motioned, that we did now determine what version to sing; and voted accordingly by a great majority.

'The pastor was then desired to give his opinion. He proposed the version of Tate and Brady, with an addition of Hymns from Dr. Watts and others, to be collected by a committee, which the Church should appoint for that purpose. The brethren, by a written vote, agreed to this. There were present 64 voters. For Tate and Brady's, with an Appendix, 51; for Dr. Watts's Psalms, 5; 8 did not vote.

'The brethren then chose the pastor, with a committee of eight, to prepare the Appendix, viz. Col. Wendell, Mr. D. Greenleaf, Mr. Hancock, Mr. Lovell, Johnson, Bowdoin, Deacon Parker, Wm. Cooper.'

With the exception of five baptisms in 1772, and one without a date, but recorded immediately after those by Dr. Colman, as having been ad-

ministered 'about this time,' all the information, which Dr. Cooper has left on the records of the Church, is comprised in less than twenty lines. It relates to the dedication of the new meeting-house, to the reception of a letter from the church of Bolton, and to Deacon Storer's resignation of his office. When Dr. Thacher succeeded, he made out such a record of marriages and baptisms as he was able from Dr. Cooper's interleaved almanacks. Of some years, however, (as 1751, 1764, and the years from 1778 to his death,) no record of either remains. The recorded administrations of baptism by Dr. Cooper, during his sole ministry, amount to 918.

In 1777, by the will of Lydia Hancock, the Society came into possession of the house and land in Court Street, since occupied by their ministers. The condition of the gift, which has of late been considerably canvassed, is as follows: 'that the minister, or eldest minister of said Church, shall constantly reside and dwell in said house during such time as he is minister of said Church; and in case the same is not improved for this use only, I then declare this bequest to be void and of no force, and order, that said house and land then revert to my estate, and I give the same to my said nephew, John Hancock, Esq. and to his heirs forever.' Mrs. Hancock also gave to the Church £100, the income to be annually appropriated to the relief of the poor. The Society voted to 'receive these pious, charitable, and generous bequests, with great respect and gratitude to the memory of that excellent woman, Madam Lydia Hancock, who was for many years a member of the Church in Brattle Street, an ornament to the Christian profession, and an amiable pattern of piety and virtue.'

A separate record of the proceedings of the standing committee has been kept since Aug. 27, 1763, and of the proceedings of the Society since Feb. 16, 1755. At the latter date, the necessary authority having been just given by law, a committee was chosen for the purpose of assessing a tax upon the pews. The standing committee of that year were 'empowered to use their discretion in making a demand of the taxes on the pews belonging to families gone to decay;' and 'desired to make inquiry after a deed, from Mr. Dassett to this Society, of the privilege of Dassett's Lane, and, when found, (if said deed gives power,) to set up a post with a lock in said lane.'

The committee 'to manage the temporal affairs of the Church and congregation' generally consisted of seven, eight, or nine persons, (most commonly eight,) besides the treasurer. In 1763, they voted to meet regularly five times in each year.

In 1755, Dr. Cooper's allowance was a provision of rent and fuel, with £2. 8*s.* a week, (lawful money, I suppose,) and 13*s.* 4*d.* a week, 'to procure help.' This was raised at different times (in addition to occasional grants) to £5, lawful money, a week, or an equivalent; which equivalent amounted, in 1780, to £360 a week in continental paper.

December 3, 1781, it was 'voted, that the deacons advise with the Rev. Dr. Cooper upon the number of Hymns annexed to Tate and Brady's Psalms, which may be occasionally used by the Society in Brattle Street in publick worship.'

Among the proceedings of the Society, after the death of Dr. Cooper, was the appointment of a committee, of which the late Gov. Sullivan and Judge Lowell were members, to select a volume from his sermons for the press. They were not, however, found in a condition to admit of it. At the funeral, Rev. President Willard, (who made the prayer,) and Rev. Messrs. Howard, Eliot, Eckley, Clark and Wight, of Boston, supported the pall.

(26.) p. 18. THE old church was never painted, within or without. The tower and bell were on the west side, and a door on the south, opposite to the pulpit. The window frames were of iron. Upon the pulpit stood an hour-glass, which is described as having been a foot high, and enclosed in a case, which was either brass or gilt. This was among the articles, which, in the sale of the old house, were 'reserved for the use of the Society;' but I do not find, that it was used after the new house was occupied. The old pulpit, bible and bell, were given to Gov. Hancock, on the condition of replacing them with new ones in the new house. Beneath the pulpit were two seats for deacons, which, it seems, were afterwards thrown into one, as, in the record of such an alteration at the New Brick church, it is said to have been made 'as has been lately done at the Old North, and at Mr. Cooper's.' Before it were rows of free seats. The pews were square, and ornamented with the small railing upon the top, which is still seen in many of our churches. The highest number in a list of pews on the floor is 99. In 1766, it was voted, 'that two new pews shall be made in the meeting-house, on the floor, in the room of the *two back long seats*.' There were two galleries, each of them, probably, fitted with pews, as, in 1723, 'it was recommended to the committee to fill with persons proper the vacant pews in the galleries; that the negroes be directed to leave the back seats of the lower, and go into those of the upper gallery.' Some place seems to have been appropriated to children, as, at the same time, the committee were desired to 'dismiss Roger from looking after the boys, and provide some fitter person.'

(27.) p. 18. THE building of churches was a less simple operation in those times than the present. This was engaged in as a very serious enterprize. 'At a meeting of the standing committee at Mr. Bowdoin's, Feb. 6, 1772, John Hancock, Esq. having put in a letter generously offering to contribute largely towards a new meeting-house,' the committee voted to call a meeting of the Society to consider the subject. At this meeting it was unanimously voted to take measures for the erection of a new house

of worship, and committees were appointed to procure subscriptions, and estimates of the cost. Subscriptions to the amount of £3200 having been received within a week, a building committee of twelve was appointed. The committee were 'of opinion, that the land belonging to the Society would not be sufficient to build a commodious house.' Gov. Bowdoin accordingly offered to give the Society his lot at the corner of Howard Street and Pemberton's Hill; but the matter being referred to them, 'it appeared, that there was a considerable majority for building on the old spot in Brattle Street,' and the offer was respectfully declined. On the last day of meeting in the old house, a contribution was taken, that those who had not subscribed might 'have an opportunity of giving towards the new building, if they see cause.' The old house was taken down, and the ground cleared, between May 14 and 18. Mr. Copely and Major Dawes presented plans for the new building. The former was rejected on account of the expense. The latter was adopted. June 23, the corner stone was laid by Major Thomas Dawes, the architect, 'in the foundation at the south-west corner of the house, having this inscription;

'June 23d,
1772.
S. Cooper, D. D.
Minister.

'The day after laying the corner stone, some of the committee, taking into consideration what was proper to be done with a stone taken out of the south-east corner of the foundation of the original building, having the inscription Benjamin Walker thereon, ordered the figures 1699 to be added thereto, being the year that the first meeting-house in Brattle Street was founded, and then the stone was laid in the foundation of the south-east corner of the new house.' 'The name of the Hon. John Hancock, Esq. was inscribed on one of the rustick quoins [of Connecticut stone] at the south-west corner of the new building.'

While the house was erecting, the building committee had their office in the south-east chamber of the house in Brattle Square, then occupied by Mrs. Turell, and now by Deacon Simpkins. By the autumn, they had exhausted their funds, and were largely in debt. A subscription for pews was accordingly opened, each subscriber advancing not less than £30. The house cost £8000. The most valuable pews were appraised at £50. When it was occupied, several remained unsold, and there was still a debt of £750 to the mechanicks, which was not paid off till the ministry of Dr. Thacher. Major Dawes did one half of the masons' work; and William Homer, Benjamin Richardson, and David Bell, the other. One half of the carpenters'

work was done by Benjamin Eustis and ——— Crafts; one quarter by Benjamin Sumner, jun. and James Sumner; and the other by John Stutson and Nathaniel Call, on an agreement 'that these two companies should proportionably admit William Flagg, James Robbins, Benjamin Sumner, Joseph Eustis and ——— Appleton to a part of the work at the same rate.' Capt. John Gore and Mr. Daniel Rae were the painters.

There were seventy-five 'free gift' subscribers. The most liberal subscriptions were those of Gov. Hancock and Gov. Bowdoin. The latter gave £200. The former gave £1000, reserving to himself 'the particular disposition of the sum, and the beginning and completing a mahogany pulpit, with its full furniture, a mahogany deacons' seat, and communion table, under his own direction,' and the providing for the accommodation of poor widows and others, belonging to the Society, who are reputable persons, and unable to furnish themselves with seats, &c.' In addition to this, he gave a bell. A temporary pine pulpit was first erected, that which was engaged by him of Mr. Crafts not being finished when the house was occupied.

Some approximation to an estimate of the size of the Society, at this period, may be made from the circumstance, that eighty-one voters are recorded by name to have been present at a meeting in 1773, and it is added, that there were several others.

In part of the years 1775 and 1776, a regiment or two of British troops were quartered in the church, a sugar-house which stood north of it, and other houses in the neighbourhood. Dr. Cooper was not seldom a subject of their notice in passing into the church at service time, while they were paraded in the square. Divine service continued to be performed till 'April 16, 1775, when, by the cruelty and oppression of an infamous administration, the congregation was dispersed, and the house improved as a barrack for the British soldiery, till, by a most remarkable interposition of Divine Providence, the troops were obliged to evacuate the town on the 17th March, 1776.' Gen. Gage had his head quarters in the house opposite the church. He told Mr. Turell, he had no fear of the shot from Cambridge, for his troops, while within such walls. The morning on which the British left the town, Deacon Newell and Mr. Turell went into the church, and quenched the fires, which they had left burning. A shot struck the tower the night before. It was picked up by Mr. Turell, and preserved by his family till the committee for making the late repairs had it fastened in the tower where it had struck.

When the British were about to occupy the church, Deacon Gore and Deacon Newell were permitted to case up the pulpit and columns, and remove the body pews, which were carried to the paint loft of the former. The soldiers defaced the inscription of Gov. Hancock's name, mentioned p. 64, and the stone remains in the condition in which they left it. A

similar inscription, unmutilated, appears on one of the rustick quoins in the south-west corner of the tower. This was probably made after the house was reoccupied, which took place May 19, 1776. A similar inscription, which appears on the north-west corner of the tower, bears the name of Dr. John Greenleaf, who, with Gov. Bowdoin, advanced the money for refitting the church, it 'having been grossly polluted by being improved as a barrack for the British troops.'

The following extracts from a MS. journal kept by Deacon Newell during the siege, I have been kindly permitted to take from a copy among the papers of the late Dr. Belknap:

'14 Sept. 1775. Messrs. Auchinclosh, Morrison, and another person, came to me, as three Scotchmen had been before. They shewed me a paper, directed to me, setting forth, that the Rev. Mr. ———— was permitted, by his excellency Gen. Gage, to preach, and desired he may have the use of Dr. Cooper's meeting-house: Signed by about thirty Scotchmen and others, viz. ————, ————, &c. I desired they would leave the paper for my consideration. They did not choose I should keep it, and began to urge their having the house. For answer, I told them, I looked upon it a high insult upon that Society, their proposing it, and turned my back upon them, and so left them.

'P. M. Messrs. Black, Dixon and Hunter came and told me his excellency the general had consented they should have our meeting-house, and desired I would deliver them the key. I told them, when I see such an order, I should know how to proceed. One said to me, So, you refuse to deliver the key? I answered, with an emotion of resentment, Yes, I do.

'15. As I was attending a funeral, the provost, Mr. Cunningham, came to me, and told me, it was his excellency the general's command, I should immediately deliver him the key of Dr. Cooper's meeting-house. I replied, I must see the governour. He told me, he would not see me till I had delivered the key. I told him, I must see the general, and refused to deliver the key. He left me in a great rage, and swore he would immediately go and break open the doors. I left the funeral, and proceeded to the governour's, calling on Capt. Erving to go with me. He excused himself, and so I went alone. The governour received me civilly. I addressed myself to him, and most earnestly entreated him, that he would be pleased to withdraw his order, urging, that Dr. Eliot, in order to accommodate our people, was to preach in said meeting-house the next Sabbath, or the Sabbath after, and that the person they proposed was a man of an infamous character, which, had it been otherwise, I should not oppose it, &c. and I desired his excellency would consider of it. He told me he would, and that I might keep the key, and if he sent for it, he expected I would deliver it. So left him. I had not been, I believe, twenty minutes from him,

before the provost came with a written order to deliver the key immediately, which I did accordingly.

'When I at first urged the governour to excuse my delivering the key, for the reasons given, he replied, that a number of creditable people had applied to him, and he saw no reason why that house should not be made use of, as any other. Gen. Robinson (when I mentioned the preacher being of an infamous character) said he knew no harm of the man; but this he knew, that he had left a very bad service, and taken up with a good one.

'The next day the provost came to my shop. I not being there, he left word, that he came for the apparatus of the pulpit, and that he must have the key under the pulpit, supposing the curtain and cushions were there. The provost, the same day, came again. I chose not to be there. He left orders to send him the aforesaid, and swore most bitterly, that if I did not send them, he would split the door open; and accordingly I hear the same was forced open; and that if Dr. Cooper and Dr. Warren were there, he would break their heads; and that he would drag me in the gutter, &c. &c. &c. This being Saturday afternoon, I chose not to be seen. Spent the evening at Major Phillips's; consulted with a few friends; advised still to be as much out of the way as possible. Dr. Eliot invited me to come very early in the morning (being Lord's day) and breakfast with him, and also dine; which I did, and returned home after nine at night; found a sergeant with a letter had been twice at our house for me. Thus ends a Sabbath, which, exclusive of the perplexities and insults before mentioned, has been a good day to me.

'P. S. Capt. Erving and myself being the only persons of the committee remaining in town, I acquainted him of the demand of the general, who advised me, that, if the general insisted on the delivery of the key, to deliver the same. The next week several of our parish thought proper to petition the general. I advised with Foster Hutchinson, Esq. who thought it very proper, and accordingly, at my desire, he drew a petition; but, upon further consideration, and hearing of the opinion of the general, he thought it best not to present it.

'Oct. 13. Col. Birch, of the light horse dragoons, went to view our meeting-house, which was destined for a riding school for the dragoons. It was designed to clear the floor, to put two feet of tan covered with horse dung to make it elastick. But when it was considered, that the pillars must be taken away, which would bring down the roof, they altered their mind; so that the pillars saved us.

'27. The spacious *Old South meeting-house* taken possession of' by the 17th regiment of dragoons for this purpose. 'The pulpit, pews and seats all cut to pieces, and carried off in the most savage manner as can be expressed, and destined for a riding school. The beautiful carved pew,

with the silk furniture of Deacon Hubbard's, was taken down and carried to ————'s house by an officer, and made a hog-stye. The above was effected by the solicitation of Gen. Burgoyne.

'Nov. 16. The keys of our meeting-house cellars demanded of me by Major Sheriff, by order of Gen. Howe.

'1776. Jan. 16. The Old North meeting-house pulled down, by order of Gen. Howe, for fuel for the refugees and tories.'

Nov. 1780, the Society 'voted, that the deacons get the house repaired, the bell fixed, and frame painted.' Nov. 1781, the committee 'directed, that screens be put up to secure the belfry against the weather.' Stoves were introduced in the winter of 1782—3.

(28.) p. 19. As this transaction is recent, and many of those, whose judgments differed upon it, survive, I do not give a detailed account of it. Some coarse, though not altogether insipid wit, called forth by it, on both sides, and in prose and verse, may be found in the Centinel of December 11, 1784, and January 12 and 15, 1785.

(29.) p. 19. THE council consisted of the First, Second, West, New North, New South, Old South, Hollis Street, and Dr. Mather's churches in Boston; the First Church in Roxbury; the churches in Cambridge and Medford, and the Third Church in Dedham. The services of installation took place in the afternoon. Rev. Dr. Osgood preached the Sermon, from Eph. iii. 8. The Charge was given by Rev. Dr. Lathrop, and the Right Hand of Fellowship by Rev. Dr. Clark. Rev. Mr. Thacher of Dedham made the Introductory Prayer; Rev. Mr. Hilliard of Cambridge the Prayer of Installation; and Rev. Dr. Eliot the Concluding Prayer.

(30.) p. 20. DR. THACHER'S parents lived in Boston; but, at the time of his birth, they were in Milton, the small pox then raging in the former place. He was born March 21, 1752. At the age of thirteen, he lost his father, who was a man of great and increasing eminence. He was graduated in 1769, kept a school afterwards some months in Chelsea, preached his first sermon in Malden, January 28, 1770, and was ordained there, September 19, 1770, when Rev. Mr. Robbins of Milton delivered the Sermon; Dr. Appleton of Cambridge gave the Charge; and Dr. Eliot of Boston the Right Hand of Fellowship. During his residence in that town, he took a deep interest and an active part in the measures, which brought and carried on the revolution; and was a member of the convention, which sat in Cambridge and Boston, to form the state constitution. He was opposed in that body to the continuance of the office of governour, and, when this question was decided against

him, still objected to connecting with it the title of *Excellency*. Some of his political, however, as well as his religious views, he afterwards saw reason to change. He closed the sitting of that convention with prayer. He was dismissed, at his own request, from his pastoral relation to the church in Malden, December 8, 1784.

Dr. Thacher had his degree in divinity from Edinburgh in 1791. He was secretary of the Society for propagating the Gospel among the Indians and others in North America; a trustee of the Humane Society; a counsellor of the Massachusetts Congregational Charitable Society; and a member of the Historical Society, and of the American Academy of Arts and Sciences. In the seventeen years, that he was settled in town, he was fifteen years chaplain to one or both branches of the general court.

He sailed from Boston November 15, and arrived at Savannah December 3, 1802. His funeral obsequies, like those of his predecessor, were solemnized at the lecture preceding the first communion of the year. His remains were not present, as is erroneously intimated, p. 28. They arrived, and were deposited in the family tomb the Sunday night following. At the funeral service, Rev. Mr. Howard and Rev. Dr. Lathrop prayed, and Rev. Mr. Emerson preached, from John v. 35. 'The ministers, who attended in the place of pall holders were Drs. Howard, Lathrop, Eliot, Morse, Eckley, and the Rev. Mr. Porter.' The following are extracts from the sermon, which was published:

'He was illustrious for his natural powers. His soul was lodged in a person possessing the advantages of a noble stature, a commanding mein, a full and steady eye, a countenance pleasing and expressive, a mouth formed for ready utterance, and a voice of wonderful sweetness, variety, and strength. With these qualities of body, so eminently useful to a publick speaker, the Father of Lights had united a sound understanding, a fancy of uncommon sprightliness, a tenacious memory, and a correct judgment.

'He was illustrious for his early proficience in learning, in piety, and in the studies and duties of the sacerdotal office. The dawn of his days afforded promise of a brilliant life. Love of knowledge, and of the distinction which it brings, discovered itself among the first passions of his breast, and was conspicuous in every stage of his education. It accelerated his progress through the school, and enabled him, at an earlier age than usual, to receive academical honours. He was even more remarkable for his pious disposition. Faith in God and in Christ was planted in his heart in the morning of life, and increased in strength with the number of his years.'

'He was illustrious as a preacher. The light of his own understanding he communicated to that of his hearers, and enkindled their affections from the warmth of his. In doctrine he was lucid, and in exhortation, fervent. He was considered a disciple of the Calvinistick school;

but he religiously avoided the metaphysical subtleties, with which some adherents to Calvin bewilder themselves and their hearers. On this hand, he neither darkened counsel by words without knowledge, nor, on that, confounded the morality of the Stoicks with the religion of Christ. He aimed to impress the heart with plain, evangelical truths; to touch and alarm the conscience of hardened offenders; to carry conviction and shame to the bosom of the infidel, not so much by a cold concatenation of argument, as by the coruscations of a mind highly charged with the truths of revelation; to strengthen the convert in his conflicts with temptation; to establish the wavering, and edify and adorn the sincere Christian.' 'If there have been preachers, whose discourses were more connected and elaborate than his, there are few, who possess his vivacity of thought, his justness of sentiment, his emphatical and graceful delivery. He remembered, that every assembly contains a portion of the poor, who are always to be with us, and always to be taught the gospel; that it is better to instruct the ignorant, than merely to amuse the learned; to persuade the wise, than delight the witty; and to excite the repentance and faith, the zeal and love of sober Christians, than the empty applause of the gay and ingenious. With all this reverence, however, for the simple and the grave, where is the logician, who has not occasionally been informed by the reasoning, where the critick, who has not been moved by the good sense, where the sparkling genius, who has not been ravished with the oratory, of Dr. Thacher? His pulpit talents have been the boast of our age. In that venerable form, in those accents, in that manner, there was a charm, which infallibly seized the attention of his auditory, fanned the flame of its curiosity, and left upon its mind a savour of religion.

'He was illustrious for his gift in extempore prayer.' 'Whenever he engaged in this exercise, his memory supplied a copious and select variety of sentiment from the Scriptures, whilst the most perfect confidence commanded the whole energies of his intellect. It seemed as if the melody of his tones awoke his own devotion, and imparted life to all, who joined him in the sacred duty. No concourse was so numerous, no case so intricate, no occasion so sudden, as to produce apparent confusion in his thoughts, or the smallest hesitation in utterance. This privilege was not the fruit of method, nor, perceptibly, of previous study; though, in fact, he often and closely premeditated. It sprang from a faculty of waving and resuming at pleasure the subject of petition, and of waiting, if I may so speak, for the moment of inspiration to amplify and entreat.

'He was illustrious by his example. The pious propensities of his youth were visible in his character through the succeeding scenes and actions of his life. From whatever was profane, whatever was immoral, whatever trifled with the essentials or rituals of religion, his feelings revolted with horror; and he seldom failed to manifest indignation against

tokens of impiety. In his intercourse with mankind, he was distinguished for strict adherence to truth and equity. Few men had more confidential friends, and none was a more faithful depositary. He was curious to discern the signs of the times, and learn the events of the day; but it was with a view of augmenting his worth as a minister, a citizen, and a man. Like his Master, he went about doing good; and consumed his life in things pertaining to the kingdom of God, in promoting the health of the state, or the comfort of individuals. In sum: His activity, punctuality, and faithfulness, in discharging his pastoral duties; his reverence of the Lord's day and the Lord's house, and his forwardness to embrace opportunities for uniting in social worship; his kind attentions to the afflicted; his labours in the cause of humane institutions; his concern and endeavours for the propagation of our holy religion; the interest he took in the increasing usefulness and reputation of our university; his aids in furthering the progress of the arts and sciences in general; and his wishes, his writings, and his prayers, in behalf of the independence, liberties, peace, and glory of our beloved America, are some of the many proofs of the worth and brilliance of his example.

'He was, finally, illustrious by his success.' 'In the course of his ministry, and especially since his residence in the metropolis, his labours have been greatly blessed. This is evidenced by the number of communicants in this Church; by his very acceptable visits in the chambers of the sick and dying; and by his praise, which is in the gospel throughout all our churches. Many, who hear me, can testify the beneficial effects of his preaching; and, we hope, many, who, like him, have fallen asleep, will be his joy and crown of rejoicing in the presence of our Lord Jesus Christ at his coming. But his useful services were not confined to the church. Nothing patriotick, nothing human, was foreign from his feelings. He successfully pleaded the cause of the poor in the ear of the rich, as well as before the throne of Almighty compassion. He interested himself in schemes of private beneficence and publick utility, which his acquaintance with the wise and powerful enabled him essentially to serve. In the state, he was the uniform and influential assertor of rational liberty. Equally the foe of licentiousness and oppression, he employed his talents, as opportunity presented, and not without effect, in defeating the machinations of wicked, and supporting the measures of upright and consistent rulers: and whilst patriotism lives in our breasts, we shall deplore the early extinction of this splendid luminary.'

He published,

An oration against standing armies, delivered at Watertown, March 5, 1776;

A sermon on the death of Andrew Eliot, 1778;

Three sermons in proof of the eternity of future punishments, 1782;
Observations on the state of the clergy in New England, with strictures upon the power of dismissing them, usurped by some churches, 1783;
A reply to strictures upon the preceding;
A sermon on the death of Joshua Paine;
At the ordination of Elijah Kellogg, 1788;
At the ordination of William F. Rowland, 1790;
On the death of Gov. Bowdoin, 1791;
At the artillery election;
On the death of Gov. Hancock, 1793;
On the death of Samuel Stillman, jun.;
At the ordination of his son, Thomas Cushing Thacher, 1794;
Before the Massachusetts Congregational Charitable Society, 1795;
On the death of Thomas Russell;
On the death of Nathaniel Gorham, 1796;
Before a society of freemasons, 1797;
At the interment of Dr. Clark;
On the death of Rebecca Gill, 1798;
On the death of Gov. Sumner;
To the Society in Brattle Street, on the completion of a century from its establishment, 1799;
A discourse on the death of Washington, 1800.

These writings are all in a clear, lively style, exceedingly well corresponding to what is said of his animated manner of delivery. The *Observations on the State of the Clergy*, &c. and the *Reply to Strictures*, &c. are strongly marked with his frank and decided character.

He married, October 8, 1770, Mrs. Elizabeth Pool, and had ten children, four of whom, Rev. Thomas Cushing, late minister of Lynn; Hon. Peter Oxenbridge, judge of the Municipal Court of Boston; Charles, and Mary Harvey, survive.

In the interval between Dr. Cooper's ministry and Dr. Thacher's, there is a record of 37 administrations of baptism. During the latter, 153 persons, viz. 28 men and 125 women, were received to full communion. Of these, about 20 are still in connexion with this Church. In the same period, 683 persons were baptized. Two communicants (one of them the late Rev. Mr. Bradford of Roxbury) were dismissed, and recommended by votes of the Church; a fact, which had escaped my observation, when the note on p. 54 was written.

August 2, 1792, 'some proposals were made by the members of the Church to vary its proceedings as to the mode of admission to ordinances;

and the Church voted, that, on this day four weeks, they will take these proposals into consideration.

'October 7. The Church met, according to adjournment, and considered and debated upon the propositions laid before them at the last meeting, and voted, that no more explicit confession of sin shall be required of any person, as a term of admission to either of the ordinances, than is expressed in the covenant used in this Church on admission thereto.

'2. Voted, that the admission of members to full communion be in future confined to the Church, without their being propounded to the congregation.

'The meeting was then adjourned to this day four weeks.

'November 4. The Church met, according to adjournment, and took into consideration the following proposition, viz.

'That the Church consider those, who have renewed their baptismal covenant, and have made a publick profession of religion, as members of it, subject to their watch and discipline, and that they be admitted to full communion at any time when they desire, without a new profession of their faith, if, on their standing propounded to the Church for one month, no objections shall be offered thereto. And the Church voted, that the further consideration of this proposal subside.'

The First Church worshipped with the Church in Brattle Square, while their meeting-house was undergoing repairs, from Sept. 5, 1784, till March, 1785.

The standing committee, during Dr. Thacher's ministry, consisted of ten, eleven, or twelve persons. They kept no records from April, 1793, to November, 1802.

18 pews, out of 134, appear, from the treasurer's books, to have remained unsold after Dr. Thacher's settlement.

August 13, 1786. 'The Society were notified, that, in future, any of the Hymns, which are annexed to the version of Psalms by Tate and Brady, to the number of 103, would be occasionally sung, at the discretion of the minister, agreeably to their vote of 3 December, 1781.' The Massachusetts convention for deliberating on the adoption of the federal constitution, met in this church the second day of its session, but they found it difficult to hear the debates, and adjourned to the church in Federal Street.

December 19, 1790, it was voted unanimously, 'that an organ be introduced into this Society as an assistant to the vocal musick of psalmody, which is esteemed to be an important part of social worship.' The organ was put up the second following year, and was first used June 17. There were great objections made, for years after, to its being played without an accompaniment of psalmody, and to its being played after service, before the congregation had time to retire. It cost about

£500; and an expense of £128 more was incurred in importing and erecting it. To make room for it, the upper front gallery, which formerly projected as far as the lower, was reduced several feet. Two columns, uniform with the rest, were removed, and replaced by others of a smaller size, to support the organ loft. At the same time, the pedestals of all the columns were abridged. The capitals, which, if I am rightly informed, were imported, were not added till nearly that time. A former proposition to this effect, had not met with equal favour:

July 13, 1773, 'it having been suggested, that the pedestals of those pillars that incommode pews, might be liable to alteration by the proprietors of such pews, unless the Society pass some vote to prevent it, and whereas such pews have been set at a less rate, on account of said inconvenience, *voted*, that no alteration be made in those pillars or pedestals, nor in any other of the pillars and pedestals of the meeting-house, on any pretence whatever.'

May 18, 1795. The committee were 'requested to have a passage staked out large enough for carriages, and also for foot passengers, round the meeting-house.'

In 1796, the pews belonging to the Society had not all been sold, and, four years later, they were still in debt. In 1799, the legacy of Deacon Newell to the poor of the Church was borrowed.

In 1791, a request was made by 'the executors of the last will and testament of William Erving, Esq., that they might be permitted to place a monument in memory of the said testator and his father, the late Hon. John Erving, Esq. deceased, in some convenient place in the meeting-house in Brattle Street, agreeably to the will of the said William Erving, Esq.' The proposition was declined.

In 1795, the Society bought of Jonathan Merry and Stephen Fales the estate bounding their land on the north and east sides. They sold the greater part of it the next year, reserving a portion of the land next their own limits. The stoves lately removed were erected in 1799.

In 1799, it was voted, that the exercises begin with singing. In 1802, occurs the first vote, which I have observed for compensation to the choir. The standing committee were then 'directed to encourage the singers, by giving them a sum of money not exceeding one hundred dollars.'

(31.) p. 27. The former statements in these notes have been the more particular, as few of those for whom they are prepared, had a personal acquaintance with the events to which they relate. It would be useless to make many respecting the life or character of Mr. Buckminster. He was the son of Rev. Dr. Joseph Buckminster of Portsmouth, N. H.; was born May 26, 1784; received his first degree at Cambridge in 1800; and in Oct.

1804, began to preach in the church in Brattle Square. December 9th, he was chosen its pastor, and was ordained January 30, 1805. The ordaining council consisted of the First, Second, Old South, New South, West, New North, Federal Street and Hollis Street churches in Boston; the North and South churches in Portsmouth; the First, Second and Third churches in Roxbury; the First Church in Dorchester; and the churches in Waltham, Charlestown, Brookline and Chelsea. The sermon was preached by Rev. Dr. Buckminster of Portsmouth, from Titus, ii. 15. The Charge was given by Rev. Mr. Cushing of Waltham, and the Right Hand of Fellowship by Rev. Mr. Emerson of Boston. Rev. Mr. Porter of Roxbury made the Introductory, Rev. Dr. Lathrop of Boston the Ordaining, and Rev. Dr. Morse of Charlestown the Concluding Prayer. From May, 1806, to September, 1807, Mr. Buckminster was absent on a tour in Europe, which his infirm health had made necessary. He died, after a week's illness, June 9, 1812. At the funeral, Rev. Dr. Lathrop and Rev. Mr. Lowell prayed; and Rev. President Kirkland preached, from Job, xiv. 19. I have been kindly permitted to make the following extracts from different parts of the sermon:

'Many, who hear me, observed the earliest years of Mr. Buckminster, and most have been informed of the extraordinary features and decided indications of his character in childhood and youth. God gave him a spirit finely touched, which opened early, and shot forth with a rapid expansion, when most are only acquiring the rudiments of instruction. Providence favoured his improvement, by the skilful and zealous culture of the parental hand, which was encouraged and rewarded by the ingenuous disposition and docility of the pupil. His moral qualities seemed to unfold themselves with his intellectual powers. The wavering propensities and undecided feelings, the refractory and untractable dispositions, which generally create anxiety, and exact incessant care and discipline in parents and instructers, seem never to have appeared in any thing offensive in this singular person. There was a cognation and sympathy between his mind and the objects of religion, and a deep tincture of piety in that train of thought, which was discovered in the child. The progress of moral apprehension corresponded to that of the mental powers, and his tenderness of conscience was as remarkable as the energies of his mind. His absolute exemption from all tendency to deceive, and his immediate and ingenuous confession of errour, when committed, are established facts in his early history. He listened to the tender demand of his heavenly Father, "My son, give me thy heart," and learning, even in childhood, to relish the pleasures of devotion, he was able to have them in lively and pleasing exercise in his subsequent years.

'The promises of his first years were in all respects fulfilled in the following stages of his education. He welcomed, with respectful attention,

the advice of his teachers, and kept sound wisdom and discretion. He gave his time to exertion, and left the university with an unspotted fame, and her highest literary honours, at an age, when most are entering upon collegiate duties. After a time passed in the office of instructer, he gave his exclusive attention to the studies of the profession, to which he had always directed his views, and was persuaded, after much doubt and fear, to accept your invitation to be a candidate for this desk. With united voice you proposed his settlement, and, before he had completed his minority, he was solemnly inducted to the charge of this Church. With what ability, faithfulness and zeal he began and continued his sacred office, you especially, and all the inhabitants of this metropolis, have had opportunity to witness. His ingenious and intelligible explanations of the sacred oracles, his clear and conclusive reasoning upon theological and ethical truths, his original and discursive, pathetick and captivating eloquence, have placed him in the highest rank of pulpit orators. How simple, solemn and affecting were his devotions! How edifying and tender his ministration of the ordinances!—In all his intercourse, you, his people, feel too well, to need it to be impressed, how truly he manifested himself the friend and counsellor of his flock, and with what effect he rendered the private duties of the pastoral office; how much he exerted himself for the improvement and welfare of your children, and entered into your parental solicitude.

'Great has been the success of the application of such talents and zeal to the purposes of the ministerial office. Much access did he gain to the understanding and hearts of his hearers. Here ignorance has been removed, and there errour corrected. By his influence, the insensible have been affected, the frigid warmed, the prejudiced and prepossessed conciliated. Has not often the truth, presented by him in all its weight and lustre, had power to banish the illusions, and to detect and confound the artifices, of hypocrisy? The sceptick has been convinced, and the scorner shamed; the man of the world turned away from his idols, and the votary of pleasure, and the libertine, raised from the mire of sensuality, in which they were sunk, and washed from their defilement. It was his, by discourses containing all the spirit of the gospel, without the technicks of human system, to do something to soften the unfeeling temper of bigotry. He might be said to have almost found a medicine for the distempered enthusiast, and to have succeeded in bringing the victim of enthusiasm into the benign light of true religion. You are sensible with what effect he often uttered the healing voice of the gospel to the broken-hearted and penitent, assisted the doubtful to find a right way, and nerved the feeble with strength. He has taught the afflicted how to kiss the rod, and to turn it into comfort, by submission and patience; and has often been able to quicken the flame, which waxed dim in the lamp of the languid and declining believer. We

trust, that he was enabled thus to communicate the views and affections of religion, by having received the impression of them deeply on his own heart. His faith was not a mere acquiescence in certain propositions, but a conviction made persuasion, operating on all his active powers. Principle became affection, and duty delight; and he was good from love of rectitude, and faithful from the pleasure he took in carrying the messages of his Master.'

'Having resumed his duties, he appeared with augmented lustre in the pulpit, and with a fund of materials to enrich and enliven his conversation, and satisfy the literary and religious inquisitiveness of his friends. His relations to society have since been growing more and more extended and important. He was formed to render every filial office to his literary parent, and she was eager to avail herself of his generous attachment, and to testify her regard to a son, who reflected so much honour on the place of his education.'

'I have sketched a few circumstances and facts relating to the early life and publick relations of our friend and your pastor. They, to whom he was allied by nature and affection, need not that I should speak of his private virtues, of the unvarying dutifulness and devotion of the child, of the fond solicitude and delicate kindness of the brother, of the warmth and constancy of the friend; nor of the personal qualities and virtues, which could not fail to strike our attention,—patience, that made him refrain from complaint,—and generosity, that did not ask for participation in his peculiar trials;—courage and elevation, that would not suffer him to take any measure, or to behave to any man under the influence of fear, —and simplicity of intention and purpose, that rejected all artifice in speech and conduct. Nor shall I pretend to enumerate all that gave a grace and effect to his talents and virtues, his literary taste, his advantage of countenance lighted up with intelligence, and bright with the vivacity of genius, and the smiles of kind affection. But God has changed his countenance, and sent him away. The life, for which we were often anxious, which sometimes seemed to be brought down to the sides of the pit and the gates of the grave, but which we saw no cause for apprehending in peculiar danger, after a short conflict with disease, is sunk under the arm of the destroyer. Inexorable death, heedless of our prayers, has fixed his grasp upon the helpless victim, and he has descended to darkness and dust.'

Mr. Buckminster was a member of the American Academy, and of the Historical Society. In 1811, he was chosen the first lecturer on Biblical criticism at Cambridge, on the foundation of the late Hon. Samuel Dexter. He published, with his name, in 1809, a sermon on the death of Gov. Sullivan, and an address before the Society of Φ. B. K.; and in 1811, a sermon on the death of Rev. Mr. Emerson. The invaluable

volume of sermons, published since his death, and prefaced with a memoir, by the late Rev. Mr. Thacher, was selected from his MSS. by Chief Justice Parker, the late Hon. Mr. Dexter, Rev. Dr. Channing, and the author of the memoir.

In 1803, Mr. Channing (since Dr. Channing, of Federal Street) was invited to preach upon probation, with a view to a settlement; but declined on account of his feeble health, and the size of the house and parish.

In the period intervening between the ministries of Dr. Thacher and Mr. Buckminster, 31 persons were baptized, and 6, viz. 3 men and 3 women, became communicants. During the latter ministry, 259 were baptized, (one of them eighty-three years old,) and 88, viz. 18 men and 70 women, became communicants. In 1808, it is recorded, that 'the Church stopped to vote Mr. Codman (now Rev. Dr. Codman, preparatory to his settlement in Dorchester) 'the customary certificate of regular standing, and recommendation to be given by the pastor.' In 1811, the primitive practice was resumed. Mr. Buckminster records, 'in giving Mr. Thacher his recommendation to the fellowship of the church, with which he was to be connected, I did not think it necessary to call the Church together, as this is directly contrary to the practice vindicated by the founders of our Church, and is entirely unnecessary.'

In 1804, the practice of carrying round boxes in church, to collect the taxes, was discontinued; and it was voted, as the sense of the committee, 'that in the settlement of a minister, all who statedly attend publick worship, and contribute to the support of a minister, in the parish of Brattle Street, have a right to vote.'

'Aug 4, 1805, in consequence of a communication from the committee of the Old South Society in this town, voted, that our brethren of that society be invited to unite with us in this place, in attendance on divine worship, during the interruption, which may be occasioned by the repairing of the building in which they usually assemble, and that the officers of our Church be desired to present to them this invitation.'

April 27, 1806, 'it was established as a rule, that it was sufficient for admission, that the wish of him, who is about to join, should stand propounded *from one meeting of the Church to another.*'

November 22, 1807, the often agitated question, relating to the Hymn Book, was resumed. The standing committee were requested to take the subject into consideration, and report their opinion, whether it was expedient to change the book used by the Society, or to make any alteration or addition thereto. The committee reported, and the Society determined, that it was expedient to make an addition to the collection now in use. Mr. Buckminster, Dr. Spooner, and Mr. Thacher, were appointed a committee to make the additional collection, which now forms our Second Part.

In the summer of 1807, pews were built in the space before occupied by free seats in the south gallery, and a porch, containing a stair-case, was erected on that side of the house.

In 1808 and 1809, the legislature of the commonwealth attended divine service in this church on the day of the general election, of the anniversary of national independence, and of the funeral of Gov. Sullivan.

In 1809, a new bell, weighing 3469 pounds, was purchased in London for the Society's use. The expense ($2090) was chiefly defrayed by a subscription.

In 1811, the late Hon. Mr. Bowdoin gave to the Society the clock, which is placed against the west gallery.

(32.) p. 23. THE council for the ordination of Mr. Everett was composed of the First, Second, Old South, New North, New South, West, Hollis and Federal Street churches in Boston; the First churches in Cambridge, Dorchester and Roxbury; and the church in Medford; with the President of the University, and the Professor of Divinity. The Rev. President preached, from 1 Thess. ii. 4. The Charge was given by Dr. Porter of Roxbury, and the Right Hand of Fellowship by Rev. Mr. Thacher. Rev. Dr. Lathrop made the Introductory, Rev. Dr. Osgood of Medford the Ordaining, and Rev. Dr. Harris of Dorchester the Concluding Prayer.

During his ministry, Mr. Everett published with his name, a sermon at the funeral of Rev. Mr. Abbot of the First Church, and that learned and valuable work, the *Defence of Christianity*.

In the period intervening between the ministry of Mr. Buckminster and Mr. Everett, 30 persons were baptized, and 8, viz. 4 men and 4 women, became communicants. During the latter ministry, 36 were baptized, and 13, viz. 4 men and 9 women, became communicants.

(33.) p. 23. THE council for the ordination of the present pastor was composed of the First, Second, Old South, New North, New South, West, Hollis, and Federal Street churches in Boston; the First, Second and University churches in Cambridge; First, Second, and Third churches in Roxbury; First and Third churches in Dorchester; the Second Church in Charlestown, and the Third Church in Hingham, and the churches in Medford, Lancaster, Brookline, and Chelsea. Rev. Dr. Porter of Roxbury preached, from Matthew vii. 28, 29. The Charge was given by Rev. Dr. Osgood of Medford, and the Right Hand of Fellowship by Rev. Mr. Frothingham. The Rev. Dr. Thayer of Lancaster made the Introductory, the Rev. President of the University the Ordaining, and Rev. Mr. Colman of Hingham the Concluding Prayer.

In the period intervening between the last and the present ministry, 38 persons were baptized, and 2 became communicants. When this

sermon was preached, 142 persons had been baptized by the present pastor, and 64, viz. 14 men and 50 women, received to the communion.

In July, 1815, it was agreed with the First Church, to hold the monthly lecture alternately in Chauncy Place and Brattle Square. In 1818, the old practice of meeting in the latter place was resumed.

The first act of incorporation, which the Society possessed, was signed February 13, 1822. The qualifications of voters are therein specially defined.

In the spring of 1824, the south porch was removed by order of the city government, who subsequently, in accordance with a decision of referees, paid to the Society $3750. It became necessary to provide another entrance to the gallery, in place of that which was discontinued, and a thorough repair of the church was consequently made. The front porch was extended on each side by wings twenty feet in length, making the vestibule to the church more ample, and furnishing an entrance directly to the side aisles on the first floor, and stairs to the galleries. They contain two vestries and cellars for the air stoves, by which the church is warmed. The pews in the galleries were also differently arranged, and the whole newly painted, within and without. The wall on the north side of the church, which had been built a year or two before, was raised, an iron railing erected in the south-west corner, and the staircase of the pulpit carried back to enlarge it.

(34.) p. 24. I WROTE this under a strong impression, derived from the anonymous pamphlet, mentioned in note 20. The question there incidentally raised about the place where Whitefield preached his first sermon is answered in his journal, with which I was not acquainted when the note was written. He preached first for Dr. Colman at a lecture.

(25.) p. 24. DURING one period of twenty-seven years, there were no less than 666 members added to the Church, making an average of 25 in a year.

(36.) p. 25. THE contributions for the poor, as early as 1730, were not seldom £100, and £150, a large sum for those days. That part of the contribution to the sufferers by the great fire in 1760, which was furnished by this Church, was £3407. I had made some other memoranda to justify the remark in the text; but they are mislaid.

(37.) p. 27. Jan. 25, 1823, Mr. William Homer, a venerable member of this Church, died, at the age of ninety-six. He remembered Dr. Colman's person and preaching distinctly. Two of the present members of the Church, Mrs. Bass and Mrs. Copeland, were baptized by Dr. Colman.

(38.) p. 28. Mrs. Elizabeth W. Spooner, the excellent consort of Hon. William Spooner, died July 11, 1824.

The following is the most complete list I have been able to make of the deacons of this Church:

Thomas Brattle, chosen in 1699.
Benjamin Davis.....1699.
Richard Draper.....1699.
John Kilby.....1701.
Benjamin Gibson.....1717.
Jacob Parker.....1722.
John Phillips.....1729.
Daniel Bell.....
Timothy Newell.....
Isaac Smith.....
Ebenezer Storer, chosen in
John Gore.....1788.
Samuel Barrett.....1788.
James Lanman.....1788.
Nathaniel Hall.....1793.
Moses Grant.....1793.
Peter O. Thacher.....1804.
William Andrews.....1808.
Alden Bradford.....1814.
Moses Grant.....1818.